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## Mental Prophylaxis

Mental health is a boon of priceless value, since it enables man to extract a fuller measure of happiness from life and to meet the tasks and problems of daily existence with a higher degree of efficiency. The normal can little appreciate the extent of suffering and disappointment to which the mentally afflicted are subject. Mental ailments rob men of the best that life can give, and often doom the sufferer to complete frustration. Besides leading a clouded and baffled life as far as they themselves are concerned, the abnormal are a source of misery to all who come into contact with them. Ill adjusted to their environment, they prove everywhere a disturbing element and cause no end of trouble. Mental disorders and psychopathic conditions bring in their wake a great amount of human suffering, and are also very unresponsive to curative treatment. Much time and infinite patience are necessary to restore to normal functioning a mind that has become disordered and even then complete recovery is uncertain and relapse always to be feared. The sensible policy, therefore, is prevention.

In such prevention social science is much concerned, because the mentally disturbed find extreme difficulty in adjusting themselves to social relations and very often become a social burden. But the work of prevention is also something which recommends itself strongly to Christian charity. The moralist likewise is interested in the work, because the means used in the prevention of mental ailments are in many instances the same as those employed in the prevention of immorality. The reason for this is that there exists a close relation between moral irregularities and mental abnormalities; sound moral training is a very effective safeguard against the occurrence of mental disorders. A recent writer says very pertinently: "It has been observed that psychic evil and sin originate in much the same manner."<sup>1</sup>) Logically it follows, that if the two arise in the same way they can also be prevented in the same way. Many interests therefore converge in this problem. Generally speaking, the problem of mental hygiene is a problem of education, which is shot

through with moral and religious implications. It cannot be ignored by the educator, and by the same token will appeal to parents, teachers and priests, all of whom are keenly interested in anything that pertains to education and human betterment.

We are concerned here with such mental ailments as fall short of insanity and do not require commitment to an institution. Sufferers from such afflictions are termed psychopaths or neurotics. Their essential rationality is not actually affected, but in many minor ways they come into conflict either with themselves or their social environment. To this category belong those who are victims of phobias, emotional instability, tantrums, excessive sensibility, complexes of various kinds, hysteria, depressions and megalomania. Individuals of this type continue to live in ordinary social surroundings and perform the duties of their state of life, but they are poorly adjusted and consequently appear as deplorable misfits. In some way, therefore, the psychopath is always a misfit and consequently a trouble-creating factor. When such a condition has become pronounced it is very difficult to deal with it and the case will have to be referred to a nerve specialist or psychiatrist. None but an expert should undertake the re-education of a psychopath, once the mental derangement has become actual. But that is not our problem. Our concern is with the prevention of psychic disorders, and that is a task well within the range of the educator. Good, sensible moral and religious education will frequently prevent mental ills.

Moral and religious education, we have said, will promote mental health and forestall abnormal development. Morality and mental health are closely allied. Morality consists in conformity with the tendencies of nature. Such conformity produces normal development and the right balance of all activities. Immorality is essentially a disagreement with the basic tendencies of nature and as a consequence results in disturbance of the functions. Immorality arises when the lower animal tendencies triumph over reason; but mental abnormality occurs under the same conditions. The man who follows his sense impulses and his egotistic instincts lives on a low moral plane, but he also lives on a low mental level. Moral poison is

<sup>1</sup>) Barbour, Clifford E. Sin and the New Psychology. New York.



also mental poison. The external stimulus or the internal urge that occasion immorality may eventually destroy the mental equilibrium. Well has Dr. F. W. Foerster said: "Wherever a temple is destroyed a sanitarium has to be erected." And Dr. J. A. Hadfield remarks: "There is no fundamental antagonism between biology and morality: Moral laws are the enunciation of the higher laws of biology."<sup>2</sup>)

In psychic terms we can describe immorality as the disintegration of personality and a relaxation of rational and volitional control over the instinctive part of the self. That also will serve as a definition of mental disturbances. It stands to reason then that any outward situation, which acts as an incentive to immorality, can also become an occasion of mental disorder. In the light of this fact, we can easily gauge the dangers for mental health lurking in such immoral agencies as indecent literature, salacious screen productions and sexually exciting stage plays.

The healthy individual is able to cast off many of the poisons that enter his organism where the less robust lack the power of resistance and succumb to disease. This is also true of mental poisons. A mental shock, which would prove disastrous to a mind of precarious balance, will leave the well poised mind unaffected. Even the strongest minds are not entirely indifferent to the devastating effects of immoral excitants, but the situation produced may only be temporary. In the weaker mind a permanent disturbance may be caused and self-control may become permanently endangered. A stimulus to immorality is an emotionally exciting circumstance. Now in those of weaker mental constitution such an emotionally exciting stimulus may produce a lasting mental effect, inasmuch as it may arouse the emotions to such a degree that they completely end rational control and permanently destroy the integration of personality. A moral environment in which emotional overstimulation is absent will assist the emotionally unstable to maintain their mental balance, which an immoral environment would upset. This applies with particular force to the excitement of the sexual emotions. The presence of sexual stimulation among us is not only an incitement to sex immorality and, hence, a danger to everybody; it is moreover a serious danger to the mental health of those who, for some reason or other, are predisposed to mental disturbances. To these individuals what is moral poison for all will, in addition, be mental poison of a subtle and pernicious kind.

It has been found that mental disorders are on the increase. It is also well established that this increase is not exclusively due to the factor

of heredity. A prolific source of such disturbances is the sexually overstimulating milieu in which we live. As a matter of fact, not only the ethical teachers have protested against the exploitation of the sex emotion but nerve specialists and physicians have likewise raised their voice in warning against this state of affairs. Sex stimulation is recognized by the medical profession as one of the contributory causes to the prevalence of mental disease in our days. The mental health of many in the community is sadly menaced by the exploitation of sex. This is an added reason why such exploitation, whether it be through shameless artistic or literary publications or indecent screen and stage exhibitions, should be stopped. The moral and mental health of the community demands this.

There are in every community a number of individuals who carry within themselves fatal potentialities of abnormal mental development. They are predisposed to mental disturbances. These predispositions may lie dormant for many years until some untoward experience brings them to a condition of actuality. Under favorable external conditions they might have remained latent and not come to full fruition. It is necessary to safeguard such persons against these dire possibilities and to keep them from being harmed by their social environment. Now, we do not always know who are predisposed in this manner, and since, after all, everybody suffers from an overemotionalized environment, the only safe and rational thing to do is to purify the social milieu in such a way that no one may be injured either morally or mentally.

The indifference of society to these dangers within its very bosom which it tolerates so complacently is decidedly criminal. Society ought to be awakened to its solemn duties in this respect. Moral considerations may prove unavailing, but when society realizes that its apathy is a costly affair it may be aroused to activity. Society is being alarmed by the increase of mental disease, but pins its faith mainly on eugenical measures when it should turn its attention to the fact that by conniving at sex exploitation it contributes in no small way to this increase. Catholics unquestionably have a duty in this matter. That they may see this duty more clearly we shall bring to their attention some timely observations set forth by Dr. J. Rust in a very instructive and provocative article. (*Die Verbreitung unzüchtiger und geschlechtlich erregender Schriften und Darbietungen und ihr Einfluss auf die Entwicklung von Psychopathien.*) A look at almost any news stand will quickly convince us that we have been blind to the situation involved and that it is time for us to open our eyes.

<sup>2</sup>) Hadfield, J. A. *Psychology and Morals*. N. Y.



## Catholics and the American Declaration of Independence (1774-1776)

### II.

The Continental Congress, although composed of men of worth, was swayed by anti-Catholic prejudices; even George Washington, the greatest among all the members, affixed his signature to those fierce attacks on the Catholic religion. If the leaders of the Revolt were so antagonistic to the Catholics, we cannot expect the rank and file to have been moderate. Indeed, two-thirds of all the books and pamphlets published during those years in the thirteen colonies are strongly anti-Catholic and the newspapers and periodicals no less so.

In view of this virulent hostility against the Catholic religion we may raise the question as to its influence upon the political development leading up to Independence. Mr. Griffin regards the fierce anti-Catholic hostility displayed by the American Patriots as "an active principle which brought on the Revolt and gave it force . . . The leaders (he writes) sought to impress upon the people that Protestantism had been assailed and might in America be overthrown . . . An active motive of the Americans in taking up arms against Great Britain was the belief of large and influential numbers that the Protestant Religion was being assailed and threatened with suppression, and that the fear of 'establishing Popery' in America was, after all, the incentive which made great numbers of the Colonists take up arms who could not have been moved to activity by recitals of oppressive tax laws, which affected not directly the great body of the people, though they may have those in the mercantile pursuits."<sup>16</sup>

Griffin, however, goes farther. According to him bigotry against the Catholics was not only one of many active causes, but the main and all-powerful cause, which brought on the Revolution. "The Quebec Act of 1774," he writes, "brought on the actual war: the fighting"; it was "the last straw" hastening the outbreak of the Revolution; "resistance to 'Popery' was the cementing sentiment, the actuating motive which largely filled the army during the early days of the Revolution."<sup>17</sup> He doubts "whether the oppressive laws alone would have moved the body of people to acts of resistance, had not Religion [bigotry] been a moving force upon the minds of the people."<sup>18</sup>

The eminent historian clearly overstates the force of bigotry during the initial years of the struggle with England. A very large number of Americans were not moved by its outcries. John Adams states that one-third of the people

living in the thirteen colonies remained staunch supporters of England or Loyalists throughout the Revolution;<sup>19</sup> their number amounted to about 1,300,000. Another third was made up of such whose allegiance was divided or who were neutral. Only one-third of the people were real supporters of the American cause. Accordingly the greater majority of the colonists were not affected by the anti-Catholic propaganda carried on by the revolting Patriots; loyalty to their king and government would not allow them to place bigotry above patriotism.

Griffin overlooks the fact that a large number of soldiers fighting in the ranks of the American army were pressed into service against their will. A constant exchange of mutual recriminations was kept up between the Americans and the British authorities, that their friends were pressed into the enemy army. Some of these impressed men deserted, some were reconciled to their lot. Accordingly not every soldier shouldered his gun from patriotic motives: he knew he might be driven into the camp of men most hostile to his religion if he failed to render military service.

Moreover Mr. Griffin completely overlooks the powerful influence exerted by the Protestant churches on the revolutionary movement. True, the leaders of the Revolt were laymen. Yet it is certain that, but for the support of the churches, they would have been doomed to failure. The religious tenets of the Congregationalists, Presbyterians and Baptists were not only a moving force in stirring up the minds of their adherents to hostility against the Catholics, but at the same time also an active principle in bringing about the outbreak of the Revolution. "The dissenting clergy," writes Alice M. Baldwin,<sup>20</sup> "and especially the Puritan clergy of New England, were among the chief agitators of the Revolution and, after it began, among the most zealous and successful in keeping it alive." Moreover, they had formulated and spread the political doctrines of the Revolution. "There is not a right asserted in the Declaration of Independence," declares Miss Baldwin<sup>21</sup>, "which had not been discussed by the New England clergy before 1763." When the Stamp Act was passed (March, 1765) the Ministers of New England became the leaders in the Revolt and urged all the arguments which were nine years later (1774-1776) advanced against England and began to threaten with a possible rupture with England and establishment of American Independence.<sup>22</sup> If the Stamp Act had not been repealed (February, 1766), the rupture with the English Government would have been brought about just as

<sup>16</sup> Catholics and the American Revolution, vol. I, pp. 1-2.

<sup>17</sup> Ibid., pp. 3-6.

<sup>18</sup> Op. cit., vol. I, p. 1.

<sup>19</sup> Op. cit., vol. II, p. 165.

<sup>20</sup> The New England Clergy and the American Revolution, Durham, N. C., 1928, p. XI.

<sup>21</sup> Baldwin, op. cit., p. 170.

<sup>22</sup> Op. cit., pp. 90, 101.



well as ten years later. Accordingly it is a mistake to assert, as Mr. Griffin does, that "the Quebec Act of 1774 brought on the actual war" or that it was "the last straw." It was only a welcome means used by the leaders to gain their end; the Revolution would have been brought about eventually without its aid.

There is, however, a certain aspect of the Quebec Act which Mr. Griffin completely overlooked. True, the fierce attacks of Congress upon the Catholic religion previously referred to, were likewise outbursts of the bigotry and hostility of the rank and file. Yet we believe that the anti-Catholic propaganda would have been far less intense, had not the fear of "Prelacy" lent it added force. "The danger of the establishment of an Anglican Episcopate in America," writes Miss Baldwin<sup>23</sup>), "seems to have caused fear between 1763 and 1775 not only among the New England Ministers but also the laymen as well. John Adams says this apprehension of Episcopacy contributed as much as any other cause to arouse the attention, not only of the inquiring mind, but of the common people, and to urge them to close thinking on the constitutional authority of parliament over the colonies." With the passing of the Quebec Act of 1774 the fear of an Anglican Episcopate and the possible loss of their own independence and prestige became more acute for the New England Ministers and their congregations.<sup>24</sup>) This fear accordingly was a very strong motive for the New England Ministers to denounce the Quebec Act. If the British Parliament had established an Anglican bishop at Halifax in 1774, the opposition of the Americans would not have been any less. When Richard Henry Lee of Virginia declared in October, 1774, that "of all the bad acts of Parliament the Quebec Act is the worst,"<sup>25</sup>) it is hard to determine which of the two was uppermost in his mind: fear of Popery or fear of Prelacy.

There is yet another aspect to be considered, which likewise extenuates to a certain extent the outbursts of bigotry against the Catholics. The Continental Congress acted as the spokesman of constitutional government and defended the old rights and privileges which seemed to be at stake. The acts of the British Parliament were regarded as violations of constitutional rights and the British government as revolutionary in its attempt to foist new and unwarranted acts upon the people. Therefore the Americans stoutly proclaimed from the beginning that their armed resistance was a constitutional resistance against unconstitutional acts of the British Parliament. The Americans first took up arms as British subjects to redress the wrongs inflicted by a legal, though an un-

just government.<sup>26</sup>) No matter how kindly the American Patriots might have felt personally towards the Catholics, they felt bound as "free Protestant" British subjects to denounce an Act of Parliament which introduced a change in the constitutional status of Catholics. Accordingly Mr. Griffin errs in pressing the constitutional denunciations of the Catholic religion so as to make them expressions of the personal attitude of the signing members: they primarily disputed the right of the British Parliament to change the constitution and in doing so used language which had reverberated in the assembly room of that body for more than two centuries. Their mistake was: the British people and its government had changed and they would not recognize this fact.

Finally Mr. Griffin would have us believe that the leaders of the American Revolution were bigoted for bigotry sake. The Americans always displayed a shrewd business spirit. If the bigotry outcry would further their ends, they were not slow in making use of it. Studying the Addresses of the Continental Congress of 1774 closely, we find that the oppressive tax laws and the restrictions of the rights of the people are always placed in the foreground and the Quebec Act follows last or second last of all grievances. We are told time and again that the Americans were forced to take up arms to protect their property, their wives and their children. These were the considerations uppermost in their minds. From the very first settlement on Massachusetts Bay business considerations weighed more heavily than bigotry against Catholics. As early as 1650 Governor Bradley wrote about the Puritan profiteers of Massachusetts-Bay: "The English merchants traded with the French [Catholics of Canada], both with provisions, powder and shott and so have continued to doe [from 1635] till this day [1650], as they have seen opportunitie for their profite. So as in truth the English themselves have been the cheefest supporters of the French... and it is no marvell they still grow and ineroach more and more upon the English."<sup>27</sup>) And the Americans of the Revolution were the same selfish business men. For this contention we have the testimony of George Washington himself. On November 28, 1775, Washington wrote to Joseph Reed: "Such a dearth of public spirit and such want of virtue, such stock jobbing and fertility in all the low arts to obtain advantages of one kind or another, I never saw and pray God I may never be witness to again... Could I have foreseen what I have and am like to experience, no consideration upon earth should have induced me

<sup>23</sup>) Op. cit., p. 91.

<sup>24</sup>) Baldwin, op. cit., p. 170.

<sup>25</sup>) Quoted by Griffin, op. cit., vol. I, p. 14.

<sup>26</sup>) Vossler, Otto. Die amerikanischen Revolutionsideale in ihrem Verhältnis zu den europäischen. Munich, 1929, pp. 11-17, 18 note, 33 note.

<sup>27</sup>) History of New England, in: Collect. Massachusetts Hist. Soc., vol. XXXIII, Boston, 1856, pp. 336-337.



to accept this command."<sup>28</sup>) Yet that commercial spirit did not disappear with Independence. The British Lieutenant-Governor Simcoe wrote from York on July 20, 1796, that "land jobbing prevailed in the United States from President Washington, now advertising his lands as the cream of the country, to the lowest adventurer."<sup>29</sup>) Griffin states correctly<sup>30</sup>) that "the oppressive tax laws affected not directly the great body of the people," yet they were regarded as ever so many infringements upon the sacred rights of the colonists, and in that way "the cause of America was the cause of every virtuous American citizen."<sup>31</sup>)

In view of all these facts we must reject the sweeping statements of Mr. Griffin and his school, and in the interest of historic truth deny that anti-Catholic bigotry was the moving force which brought about the Revolution. Even if the British Parliament had never passed the Quebec Act, the commercial and Puritan interests would have been powerful enough to precipitate the American Revolution.

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## New Deals, Past and Present

### I.

The economic endeavors of nations do not just happen; industry, commerce, trade, finance do not just 'grow up'. The action of bees and ants, intended to preserve the household of these insects, is directed by instinct which leaves them little choice but to labor in predetermined fashion, if the hive or colony is to survive. Man, on the other hand, may freely apply his thoughts to the manner of conducting his economic affairs. He may, and does, choose the principles and methods according to which he will exchange goods with his fellowmen. He may, in such choice, be guided by noble ideas and sentiments, but he is also prone, abusing his freedom of decision, to declare in favor of false principles. Lust for power, the greed of gold, in one word, self-interest, may, and do, in fact, lead men to disregard all other considerations. Whether it is true or not that the "ordinary political economist" calls his science, shortly, the "science of getting rich," as Ruskin declares,<sup>1</sup>) the truth of the matter is, the economic systems prevalent during the past three hundred years have primarily served self-aggrandizement. And, in the same degree in which they were intended to accomplish the purpose of making individuals and nations rich and powerful, they were opposed to fundamental Christian concepts regarding man, his

purpose on earth, his attitude toward work and wealth, and the use of both.

The influence of ideas over economic thought and practice is clearly indicated in the truly abysmal divergence between the opinion of Abbot Trithemius, writing on the eve of the Reformation, and the Mercantilists, for instance, who, a little more than a hundred years later, glorify trade irrespective of certain moral considerations. "Without commerce," wrote the German monk, "no community can, of course, exist. But immoderate commerce is rather harmful than beneficial, because it fosters greed of gain and gold, and enervates and emasculates the nation through love of pleasure and luxury." Thoughts which were not entirely foreign to Thomas Jefferson at the end of the 18. century, for reasons that have to do with ideas prevalent in his days.

The Reformation did not constitute merely a break with the religious past of the nations of Europe, it initiated a series of Revolutions which were to disrupt the political, social and economic fabric of the Occident as well. Because the Church had been shorn of much of her power and influence, and was continually opposed not merely by Protestant monarchs, who despised and hated her, but likewise by Catholic States and rulers who contemplated her reduction, political, social and economic doctrines were no longer measured by an ethical rule, such as the great churchmen and theologians, a St. Thomas of Aquin and a St. Antonine, had established for the use of public authority and merchants in their days. Laicism was already in the air; consequently the development of political economy into an independent science during the 17. and 18. centuries was not influenced to any perceptible degree by Christian ethics. While it is true that Suarez, Molina, Mariana, Laymann, and others, discussed economic problems, their influence on the emerging doctrines and systems was negligible. As Mr. Arthur Penty, the Guild-Socialist, points out, the political philosophy which "gradually came into existence under the auspices of the capitalists who came to dominate the State," looks at things from quite a different angle than was the wont of the medieval schoolmen. Consequently, declares the author of a "Guildsman's Interpretation of History":

"It makes no attempt to interpret society in the light of the principle of function, to conceive of society as a whole, the parts of which are organically related to each other.<sup>2</sup>) There is little or no attempt on the part of government to protect the interest of the laborer; to take measures to see that the fruits of his labor are secure for him. On the contrary, regard is paid only the interest of the merchant,

<sup>28</sup>) Quoted by Griffin, op. cit., vol. II, pp. 243-244.

<sup>29</sup>) Report of Canadian Archives for 1891, p. 73.

<sup>30</sup>) Griffin, op. cit., I, p. 2.

<sup>31</sup>) Washington's Address to the Inhabitants of Canada, September, 1775, quoted by Griffin, op. cit., vol. I, p. 128.

<sup>1</sup>) In *Unto This Last*. N. Y., 1866, p. 69.

<sup>2</sup>) Let us call the attention of the reader to one of the chief purposes of "Quadragesimo anno", all too little understood: to rectify these very errors.



while the laborer is left to shift for himself as best he can, with only such doubtful protection as the Statute of Apprentices gave to the town worker. Though the claims of agriculture were not altogether neglected, yet the tendency in the long run was for statesmen and theorists to exalt manufacture above agriculture and exchange [trade. Ed. S. J.] above production."<sup>3</sup>)

These strictures fit well the economic system known as Mercantilism, whose central thesis was the demand for a favorable trade balance. It dominated Europe for over a century, in part because it was so well adapted to the intentions of her absolutistic monarchs. Frequently considered entirely of French origin (Colbert), it was in truth developed by men of various nationalities over a long period of time. Individual and national aggrandizement at the expense of others was considered by them an inevitable concomitant of commerce and trade. Voltaire, writing in 1764, merely voiced a common opinion in the following sentence, contained in his article on *Patrie* and intended for the *Dictionnaire philosophique*: "It is clear that a country can not gain an advantage except the other suffer." He concluded from such premises that to wish one's country to be great was to wish for the neighboring countries evil. "We know these views," says Professor Onken, "to be directly opposed to those of the Canonists of the Middle Ages."<sup>4</sup>) The evil spirit, who possessed Faust, although Goethe wrote the second part of his great drama while capitalistic industrialism was already throwing its shadow over Europe and America, is merely proclaiming a mercantilistic doctrine, exclaiming: "War, trade, and piracy are an inseparable trinity." Industry, commerce, trade, and, to an extent, agriculture, were to furnish the means kings and princes needed to carry out their political ambition, to create national states. Drawing the sum of the results of such policies, Henry Carey, the one American economist whose contributions to the science of political economy are considered original, presents the following dark picture of the effects of Mercantilism on France:

"In no country of modern times have the intimacy of war and trade, and the close connection between all the classes who live by appropriation, been more fully exhibited than in the one whose history has above been given. Its sovereigns have been, uniformly, traders—buying the precious metals at low prices, and selling them at high ones, until the pound of silver degenerated to the franc; selling offices to their subjects with a view to divide with them the taxation of their people; and selling to that people the privilege of applying their labor in such manner as might enable them to pay the

taxes. Farmers-general—traders on the grandest scale—scourged the nation, that they might accumulate enormous fortunes; and warriors sold their services and their consciences, receiving in return shares of the confiscations of their neighbors' properties, and thus constituting themselves centres of the exchanges of a population only one removed from serfage."<sup>5</sup>)

For proof of his contentions, Carey might have quoted Colbert, the great Minister of Finance under Louis XIV, who in 1682 admitted that information received by him indicated extreme suffering of the people from poverty. Such were the fruits of a system which, according to this man's own words, was intended to prevent money leaving France, to bring back what may have gone abroad, and to keep foreign nations in the penury, in which they now exist.<sup>6</sup>) Colbert, let me add, offered premiums with the intention of "inducing fathers to send their children into manufacturies."

Having lost the favor of his monarch, he is said to have declared on his deathbed: "Had I served my God as faithfully as my King I would be doubly certain of salvation. Now I do not know what my condition is." Because he was held responsible by the people for the oppression suffered by them, Colbert's body was buried in the dark of night. But even this precaution did not suffice to ward off insults to his memory.

Mercantilism was not restricted to France. Its chief doctrines were accepted quite generally everywhere. The English philosopher, Locke, proclaiming in 1689 (*Essay on Civil Government*) that, to a country lacking mines [which, at that time, meant: producing gold and silver. Ed. S. J.] there remained only this alternative: conquest or trade, merely underscored what the mercantilists of all nations preached and practiced. The mercantilistic doctrines were, one and all, directed towards one goal: Acquisition of power, while control of industry, commerce, trade and agriculture by the State were means to this end. Hence stimulation of industry and commerce by governments on the one hand, imposition of maximum wages on the other (in order that manufacturers might produce as cheaply as possible), besides exclusion of foreign goods and prohibition of exportation of gold and silver, to mention only a few of innumerable restrictive measures imposed on the people in the various states of Europe during this period of economic history. Is it necessary to point out certain analogies between these policies and some of those inaugurated in more than one country of the modern world since the close of the great war?

To rush from one extreme to the other seems

<sup>3</sup>) Loc. cit., London, 1919, p. 225-26.

<sup>4</sup>) Geschichte d. Nationalökonomie. Lpzg., 1902, I (only vol.), p. 152.

<sup>5</sup>) Principles of Social Science. Phila., 1858, I, p. 256.

<sup>6</sup>) Thus Colbert in a letter addressed to the King in 1680.



a natural tendency of man. It is not astonishing, men, once the thought had been expressed, 'the world is governed too much; that country is best governed which is least governed', should hail the principle, first designated as the central thought of an economic system by the Marquis d'Argenson (1694-1757): "Since the world is now civilized, *laissez faire* (do not interfere) should be made the motto of every government." Where, under Mercantilism, national selfishness had erected every possible barrier to the exchange of goods, each nation believing self-satiation necessary to its welfare, d'Argenson insisted on unhampered international intercourse. All the nations of Europe, he claimed, should constitute but one market common to all. Those producers or nations, whose products were the best would obtain to the greater advantages. The author of these principles, furthermore, looked with disfavor on vast enterprises of an industrial or commercial nature; he believed the wealth of a nation depended on the state of agriculture, on trades occupying those who could not devote themselves to the former, and on a healthy domestic commerce.

D'Argenson, and others, merely paved the way for men, such as Quesnay and Turgot, the founders of the Physiocratic system. Its fundamental principle—contained in the *Tableau Oeconomique*, one of the most remarkable documents in the history of political economy—declares manufacturers and merchants to constitute the *classe stérile*! The most important class of society, compared by Quesnay to the human heart, consists of the landowners (*classe des propriétaires*). Jefferson's prepossession for land and agriculture, let us add, with the intention of illustrating the influence exercised by the Physiocrats, and perhaps even his eagerness to acquire from Napoleon the vast empire known as Louisiana, proves how acceptable these doctrines were to a generation seeking to discover principles fitting their political condition. It was otherwise with Louis XV.; he refused to adapt the French state to the *ordre naturel* proclaimed by the Physiocrats. In fact, Marquis Mirabeau's enthusiasm for the new system resulted in his imprisonment, the king evidently sensing the incompatibility of royal absolutism and its power to direct both the political and the economic affairs on the country with the purpose and intentions of the fateful principle: *Laissez faire et laissez passer*, as expressed by Mirabeau.

Due to his influence, it became the leading maxim of the school of economic thought originated by Quesnay. Because of this natural law, positive laws were deemed superfluous: "It suffices to let the natural order take its course; it is the law and the prophets of public administration." "All of the catchwords and arguments of the latter Manchester school

are found in Mirabeau," declares Onken, whose knowledge and interpretation of the System are profound.<sup>7)</sup> For instance: "No matter which of two things a government may attempt to do, interfere with agriculture or try to direct it according to the natural law—in both cases it assumes a useless burden. In fact, its action may work injury in time." In other words, the economic affairs of a people should not be interfered with by public authority because nature was intended to regulate them. The attempt to replace the natural order by any regulations whatsoever would prove injurious.<sup>8)</sup>

The system was, however, destined to failure. While the members of the "sect", as the group of Physiocrats were called by some, continued to discuss and propound their doctrines, their plans were never put into practice, except in a more or less sporadic manner outside of France. Only while Turgot was Minister under Louis XVI., was there warranted hope for the realization of the Physiocratic System; it came to naught with his dismissal from office in May, 1776.

At the very time, conditions and theories, destined to bring about a social as well as an economic revolution, were shaping themselves for the inevitable. "Mercantilism and Physiocratism face each other in the history of modern times as outspoken opponents," writes Professor Onken. "It is hardly possible for two statesmen to exist as different from each other as were their most distinguished exponents in France, Colbert and Turgot. While the one may have leaned too much to the side of practical experience, the other certainly sinned in the direction of an exaggerated doctrinairism. The world could not content itself with these contrasts. It sought an adjustment, and this was found in a System which, although independently developed, undertook the theoretical fusion of the doctrines of both. It is the system of the Scotch moral-philosopher Adam Smith, which inaugurated a new economic age."<sup>9)</sup>

F. P. KENKEL

It is believed that we shall find in the near future that it is not a debatable question as to whether we shall have permanent government control of industry; the debatable question will be, how much and what kind of government control we must have to make our industrial system serve the public welfare. The author believes that, whether we like it or not, a large measure of government direction of private industry necessarily must become a permanent public policy.

ARTHUR B. ADAMS,  
in *Our Economic Revolution*<sup>1)</sup>

<sup>7)</sup> Loc. cit., p. 404.

<sup>8)</sup> Thus in *Philosophie rurale*.

<sup>9)</sup> Onken, loc. cit., p. 481. <sup>1)</sup> Norman, Okla. 1933.



## On the Divisibility of Land

It is not without significance Professor Achenwall (1719-1772), of the University of Goettingen, should have noted the information regarding practices of land tenure in Pennsylvania imparted to him by Benjamin Franklin during the latter's conversation with him in 1766. In "Some Observations on North America and the British Colonies," published in the *Hanoverian Magazine*, Professor Achenwall, the founder of scientific statistics, declares the distinguished guest from the New World had told him:

"In Pennsylvania there is no law to prevent cutting up a farm into very small holdings nor to forbid the purchase of very large bodies of land. There is no danger from either course, for there is land enough for rich and poor, and the former prefer the larger profits from trade to the small return from land."<sup>1)</sup>

Here was the first American Bourgeois proclaiming, probably without realizing the importance of the subject, to a man whose concepts of a political and social nature were still determined by feudal and mercantilistic theories, in favor of a land system inherently revolutionary and ultimately a-social. "Not until Napoleon [the son and heir of the Great Revolution. Ed. S. J.] declared the equal division of land property among the children of landowners was the equality incorporated in French revolutionary constitutions safe," writes M. Ruthnaswamy, of Madras. At the same time, he shows what the cutting up of farms "into very small holdings" leads to:

"The domination of caste in India exercised by a landless aristocracy required [the financial capitalists in the industrial democracies of Europe and America are their counterpart. Ed. S. J.], like the despotism of Napoleon, a compulsory and equal division of landed property, and it is not fanciful to suggest that much of the unrest and instability of modern India is due to proletarianization of land caused by the excessive and unlimited subdivision of holdings."<sup>2)</sup>

Although lacking knowledge of the circumstances referred to by the Indian author, such opponents of political and economic Liberalism as Adam Müller, at the beginning of the last century, and Carl von Vogelsang towards its end, condemned the liberalization of land, fearing results such as those mentioned by Mr. Ruthnaswamy. The distinguished Dominican Albert Maria Weiss, writing about forty years ago, in fact perceives their existence in France, "where," he says,

"the divisibility of land and the unhampered right to dispose of it has progressed to such an extent that 51 million hectares have been cut up into 150 million hold-

<sup>1)</sup> A translation of Achenwall's observations on North America, by J. G. Rosengarten, was published in *The Pennsylvania Magazine of History and Biography*, vol. 27, 1903, p. 5.

<sup>2)</sup> *The Making of the State*. London, 1932, p. 61. Mr. Ruthnaswamy, M.A. (Cantab.), Barrister at Law, was sometime Member and President, Madras Legisl. Council, and Member, Indian Legisl. Assembly.

ings, on some of which not more than twenty or ten, yes even as few as six grapevines find room to grow."<sup>3)</sup>

To these conditions, Fr. Albert Maria believes, "the decline of the conservative and religious-moral life of the lower classes is not unjustly attributed." Food for thought for those who will not see the fateful influence of social and economic institutions, not merely on the material welfare of a people, but also on their religious and moral condition.

F. P. K.

## Warder's Review

### The Tragic Figure of the Unemployed Family-Head

It would seem difficult to epitomize more graphically, or epigrammatically, for that matter, the effect of unemployment on the worker than in the words of E. Wight Bakke:

"With a job, there is a future; without a job, there is slow death of all that makes a man ambitious, industrious and glad to be alive."<sup>1)</sup>

Really, if such a thing were possible, we should have institutes of rehabilitation for men and women who have suffered a protracted period of unemployment. There are today in our country hundreds of thousands of wage-earners who suffer from the conviction that they have "lost out," been whipped. Their morale has gone to wrack. A number of cases observed by Prof. Bakke demonstrate the gradual paralysis of hope and confidence experienced by efficient, self-reliant workers in the course of even seventeen weeks of unemployment.

We, who believe the family so essential an organ of society, must thank the author of this valuable survey for calling attention to the loss of self-reliance and self-respect suffered by what is under the Christian dispensation considered to be the 'Head of the Family' as a result of unemployment, and what is inseparable from it, loss of income.

"Practically every man who had a family," writes the author of the present study, "showed evidence of the blow his self-confidence had suffered from the fact that the traditional head of the family was not able to perform his normal function. He had married in the confidence that he was able to support a family. He was failing in that. The blow was all the harder because he felt that the failure was not all his own fault. He would be able to support his family if he had a chance to work."

Insecurity, including the insecurity of the job, is one of the begetting sins of the present economic system. The slogans, made fashionable by the NRA, may put some men to work, but they can not keep them employed. Fundamental economic evils can not be cured by gold paint even.

<sup>3)</sup> *Soziale Frage u. Soziale Ordnung*. 4. ed., II., Freiburg, 1904, p. 619-20.

<sup>1)</sup> *The Unemployed Man*. London, 1933, p. 72.



### The Catastrophe Farm Mortgaging Invites

By robbing tilled land of the peculiar character with which especially the Christian Germanic law had endowed it, economic Liberalism has committed an important estate of society (insufficiently referred to as a vocational group in the English translation of "Quadragesimo anno") to insecurity. But security is, above all, indispensable to the social and economic welfare of an hierarchical order of producers engaged in supplying the essential needs of their fellowmen.

Having made of land a commodity, it was inevitable the money-lenders should ere long be discovered to have encumbered the soil, a nation's greatest material asset, to a degree injurious both to landownership and the common good. Thus, for instance, farm mortgage foreclosures in Missouri have apparently increased to a new high mark in the year ending August 31, 1933, "despite the fact that previous to that year they had reached the highest level ever recorded in the history of Missouri agriculture."

In the seven counties, thus far investigated by Professor C. H. Hammar, agricultural economist, Missouri Agricultural Experiment Station, foreclosure action became effective on 513 farms during the year under consideration, involving a total of 67,462 acres of farm land; this was at the rate of 43 farms and 5,622 acres per month for the entire year, as contrasted to 37 farms and 4,653 acres per month for the 14-month period immediately preceding. The total consideration involved was \$1,570,606.<sup>1)</sup>

Appalling as these figures are, when measured in terms of family welfare, social security, national stability, what a nightmare of horrifying information is not to be expected from the contemplated investigation of farm mortgage foreclosures in all of Missouri's 114 counties? And while this tragedy has been progressing over more than an Olympiad, the Commonwealth has stood by idly, while it could at least have declared a moratorium. As the rulers of former times were wont to do, whenever circumstances demanded the pressure unfortunate economic conditions or catastrophes exerted on the security of landed property should be relieved.

### Radio Control Under Government Direction

Broadcasting has been permitted to just grow up in our country, and develop all of the evil features incidental to the exploitation of a promising invention by capitalistic profiteers. In England, on the other hand, broadcasting has been controlled in a manner many Americans consider ideal, or at least preferable to our uncontrolled system of radio service.

<sup>1)</sup> University of Missouri News Service. Jan. 13, 1934, pp.

But there is evidently another side to the story. The editor of the *Canadian Co-Operator* now admits that, although he had been strongly in favor of the nationalization of broadcasting facilities, a recent event in Britain has somewhat disturbed his confidence "in the principle of public ownership applied thereto when operated under the direction of capitalistic government."<sup>1)</sup>

While there are approximately seven million co-operators in Great Britain, most of them heads of families, they were denied the opportunity to hear the inaugural address of the president of the recent British Co-Operative Congress. The flimsy excuse was given that "only in exceptional cases did the British Broadcasting Company include public speeches in morning programs." However, only a week previous to the Co-Operative Congress the inaugural address delivered at the Annual Federation of Women's Institutes was broadcast.

This experience has led Mr. George Keen, Secretary-Treasurer of the Co-Operative Union of Canada, to conclude:

"There would seem to be considerable danger that the operation of broadcasting facilities, when controlled by capitalistic governments, may be used to entrench capitalism, and to the exclusion of all progressive and social thought."

With other words: *vestigia terrent!* The trend of things is everywhere towards what the National Socialists of Germany call the totalitarian state, and centralization of power, which has had such a remarkable growth, clearly indicates the course our nation has already chosen. Mr. Keen's observation is, therefore, worth pondering over.

### Still the "Education Cant" Continues

Although, what is wrongly called 'education' has not proven the panacea the rationalists of the 18. century expected and promised it would be, it is still prescribed for all ills of society, just another case of calomel. The greatest need of the people of China was education, we read recently. Were honest old William Cobbett with us still, and we need him sorely, he would repeat what he wrote on the morning of the last of October 1825 at Burchclere: "The 'education' canters are the most curious fellows of all."

Such is the truth; and their cant continues, although a hundred years of experience have merely helped to emphasize Cobbett's further opinion:

"They have seen 'education', as they call it, and crimes go on increasing together, till the jails, though six times their former dimensions, will hardly suffice; and still the canting creatures cry that crimes arise from want of what they call education!"

The cause of such perverseness, as he char-

<sup>1)</sup> Loc. cit. August, 1933.



acterizes their condition, was, he believed, roguery, corruption, and tyranny. "The tyrant, the unfeeling tyrant," declares the author of "Rural Rides", "squeezes the laborers for gain sake; and the corrupt politician and the literary or tub rogue find an excuse for him by pretending that it is not want of food and clothing, but want of education, that makes the poor, starving wretches thieves and robbers."

Let no one assume Cobbett to have been an enemy of education; the contrary is the truth. But he hated "Liberals, or those that the French call *Doctrinaires*", a race ("oh, God, how I hate them," he wrote on one occasion) whom he knew would "educate" the people away from everything that made for true happiness and prosperity, before all through alienating them from the land and rural life. But Cobbett would have subscribed wholeheartedly to Newman's wise opinion:

"Knowledge does but occupy, does not form the mind; apprehension of the unseen is the only known principle capable of subduing moral evil, educating the multitude, and organizing society; and, whereas man is born for action, action flows not from inferences, but from impressions, not from reasoning but from Faith."<sup>1</sup>)

### Contemporary Opinion

If survival in itself is the test of fitness, then Western peoples would do well to examine with care the history of China to seek out the reason for her long life.

HAROLD M. VINACKE<sup>2</sup>)

Is there any real need to create an artificial scarcity of farm products in order to restore the prices of farm products to parity—except that it is the only way it can be done under the present profit system?

Can those whose religion demands the provision of the highest possible material and cultural standard of living for everyone participate with good conscience in such a program to reduce production when there are millions of starving people in the United States and in other parts of the world?

*Social Questions Bulletin*<sup>3</sup>)  
The Methodist Federation  
for Social Service

The statistics respecting the depletion of the world's resources in timber and coal have a bearing on the cost of living in the future. That cost will probably increase greatly. The world has wasted its resources, and must pay the penalty, and, as in the case of every penalty

incurred by the folly and the ignorance of men, that penalty will be paid in large part by people who had no share in the profits of that wastage and little part in the wastage itself. Human beings are very expert in locking doors after the horse is stolen; and the word "stolen" comes in very well just here; for in no small part, the resources of the world which are just now beginning to be missed, were stolen, looted, plundered.

*The Casket*<sup>1</sup>)

No person in the United States, believer or unbeliever, Catholic, Protestant or Jew, can be indifferent to what is taking place in American Protestantism. In spite of its present divisions and dissensions Protestantism is, as it has been in the past, a great force in the land. Were it to disappear and to be superseded by the pernicious forces that are already at work, and gaining control of public opinion and public activities, the future would be dark in the extreme. The fact is incontestable, however, that it has suffered a notable diminution in prestige and power since the World War. Its last great spokesman was Woodrow Wilson. Its attempt to control national politics was disastrous, while the "Laymen's Report" on its missionary activities sounded the knell of its future as an international power.

PATRICK J. HEALY  
in *The Commonwealth*<sup>2</sup>)

If the extremists of either the Right or the Left had written the American Constitution in 1787 they would have given us institutions, not of self-government but of class government, which could hardly have endured. Today we face a similar problem and prospect in our efforts to write the constitution of self-government in industry. If we can write into that constitution a representative form of government, based on a free choice, a free functioning of the representatives of all interests, using the sanctions of political government merely to enforce the considered judgments of the majority, we may devise a method of industrial self-control which will last long after the present experiments in political control in other nations have disappeared.

DONALD R. RICHBERG  
General Counsel, National Recovery  
Administration  
in *Proceedings of the Academy of  
Political Science*<sup>3</sup>)

<sup>1</sup>) Catholic weekly of Antigonish, N. S., Dec. 7, '33, p. 1.

<sup>2</sup>) N. Y., Nov. 24, 1933, p. 108.

<sup>3</sup>) "Progress Under the National Industrial Recovery Act.", N. Y., Jan., p. 31.

<sup>1</sup>) Discussions and Arguments. London, 1899, p. 292.

<sup>2</sup>) In A History of the Far East in Modern Times.

<sup>3</sup>) N. Y., Jan. 1934, p. 1.



There has probably never been a time when the browbeating of the general public in the name of science reached the pitch it attained in the Darwinian era. It is therefore particularly interesting to note that, according to Rádl, the Darwinian hypothesis was not, as many imagine, the product of the pure, detached, scientific reason, but in large measure a transposition into scientific and biological terms of the economic doctrines of the time. That time was largely dominated by the utilitarian philosophy of Jeremy Bentham, the *laissez-faire* economics of Adam Smith and his disciples, and the views of Malthus on population. It was in an atmosphere saturated by the ideas of these writers that Darwin produced his theory of evolution. "His original paper, read at the Linnean Society in 1858," says Rádl, "is hardly more than an application of their reasoning to the facts of nature."

W. R. THOMPSON, F.R.S.  
in *Dublin Review*<sup>1)</sup>

In the twentieth century we have returned to many of the beliefs of the old town rulers. The *laissez-faire* theories of the eighteenth and nineteenth centuries have been discarded, and regulation and control are accepted methods. It is again considered to be a duty to care for the widow and orphan; the State attempts to provide for those without work, and education and medical aid are now provided free.<sup>2)</sup> Perhaps more important, we are beginning to realize that there may be "poor people" who are not paupers in the nineteenth-century sense. In short, in the twentieth century we are in spirit much nearer the sixteenth than the nineteenth century. With our much greater population, we may not have towns with the beauty and simplicity of Buford or Chipping Camden or other old sixteenth-century towns, but we recognize the ugliness of the industrial town, and have town-planning Acts and attempts to create garden cities.

J. H. THOMAS, B. Litt.<sup>3)</sup>

Apart altogether from whether it is loved or hated, no class is so absolutely necessary to the rest of humanity than an elite—a moral and intellectual elite. And a country which does not see the psychological necessity for making provision for the various forms of elite will soon be confronted with masses of people who do not know what to do with their lives. Not

knowing what to do with their lives is the malady of increasing numbers in the modern world, especially among the masses who have dropped religion and the guiding traditional ethics of Christianity and who are now trying to attach themselves to any sort of *ism* or *ist* that comes their way....

That men and women can stand alone without example or guidance, that they can cope with life unaided, is either the notion of a person with a too-theoretic outlook on life, perilously ignorant of human psychology, or else it is a conception evolved by a demigod for demigods and has no relation to the needs of the bulk of humanity.

*The Forum*<sup>1)</sup>

Revolutions, whether Fascist or Communist, proceed from two conditions: the active discontent of a minority and the apathy of the majority, and in the long run Parliamentary institutions can only be preserved if they are actively supported by the will of the people, and not merely tolerated by its laziness. And who can deny that since the war the reverence of the people for the Parliamentary machine has sensibly diminished?

There is no use in denying the fact that Parliament is no longer the august institution of the Victorian age. It is less independent, more dominated by party caucuses, and in most respects much less efficient. Indeed, so greatly has the world grown in complexity that it is becoming more and more doubtful whether without some reform of procedure the present House of Commons can continue to function very much longer as an organ of democratic government. Machine-made majorities may be pleasant enough for the government in power for a while, but they have their dangers. The purpose of Guy Fawkes may in modern days be accomplished much less violently, but no less efficiently, through the electoral machine by the very simple expedient not of blowing up the Parliament, but of blowing away the Opposition.

Fantastic as it sounds today, there is a real but still very remote danger that a growing disrespect for the "talking shop" may in the end lead to quite unforeseen consequences.

*The Economist*<sup>2)</sup>

In the last analysis the anti-social and consequently immoral operation of the power of capital and class rule, is founded in the Roman law. To overcome it, I conceive to be the main task of a Christian policy.

JOSEPH ALBERT GEIGER<sup>3)</sup>

1) From review of "The History of Biological Theories" by Emanuel Rádl. Transl. and adapted from the German by E. J. Hatfield. Loc. cit., Oct. 1933, p. 319.

2) The author is mistaken in assuming the care of the poor and the afflicted to have been a function of the State during the Middle Ages. Relief was largely granted by the Church, through the parish, or individuals, and corporations, such as the guilds.

3) Town Government in the Sixteenth Century. George Allen Unwin, London, 1933, p. 170.

1) Oct. 1933, p. 212-213.

2) "Blackshirts for Britons?" London, Vol. CXVI, No. 4695, p. 895.

3) Writing on "Roman Law and Christian Policy" in *Christl. Politik*, No. 51, Vol. 2.



## CATHOLIC ACTION

Msgr. Aengenent, Bishop of Haarlem, recently ordained Rev. Hans Welsch as a priest to work amongst seamen. Prior to taking up his studies for the priesthood, Fr. Welsch worked as a seaman for a year in order to gain experience of the conditions under which seamen toil and his vacations were spent among 'Apostolatus Maris' workers in ship-visiting at British, Dutch, French and German ports.

After completing his studies in Rome, Father Welsch will return to Amsterdam where he will work under the direction of Fr. Adrianus, O.M.Cap., to whom Msgr. Aengenent has committed the contemplated organization of a society of missionary priests for sea work.

Speaking at the annual meeting of the Catholic Truth Society of Glasgow, on December 8, Archbishop Mackintosh said that every church should have a C. T. S. box (called Church Door Rack in our country) well stocked with pamphlets.

"I understand," said the Archbishop, "that C. T. S. pamphlet boxes do not appear at the doors of all our churches and that this is particularly true of parishes outside the city of Glasgow. Everything will be done this year to remedy this. I will be visiting up and down the archdiocese, and one of the points I have put down for examination when I pay my personal visit is the question of C. T. S. boxes at our churches.

"I will look at the church doors to see if they are there and I will call for the accounts for the year to see what has and has not been sold."

From the 29th annual report of the Australian Catholic Truth Society it appears that during the twelve months of 1933 it sold 195,742 of its publications. This is a decrease of 34,490 compared with last year's figures. The membership during the year was 2697 (which is 250 fewer than last year). Among the very popular publications of the society during the year were the Pope's Encyclicals on "The Reconstruction of Society," "The Present Distress," "Christian Education," "Marriage," and the "Persecution of the Church." Some of these have reached a 4th edition.

Since its establishment the A. C. T. S. has produced 641 different publications, and has sold no fewer than 4,653,397 copies of these publications in Australia and in countries outside Australia.

The annual meeting of the Pioneer Abstinence Association of the Sacred Heart, held at the Theatre Royal, Dublin, on December 3. last, adopted a resolution, protesting against the relaxation of the liquor laws at present being sought by the licensed trade, and, in particular, against the opening of public-houses on St. Patrick's Day. It was decided that a deputation should wait upon the Minister of Justice to give the reasons for this protest.

Fr. Finn, S.J., Spiritual Director, stated in the course of the meeting: "In and around Dublin we have 75 centres, with a membership of at least 25,000. Probably the greatest advance made during the year had been in and through the juvenile Total Abstinence As-

sociation of the Sacred Heart—an association for children worked by and under the auspices of the Pioneer Association. The object of this body is to keep children from ever tasting drink."

Twelve Ordinaries of South India have requested the Most Rev. Eugene Mederlet, Archbishop of Madras, to represent their dioceses on the delegation which was to approach the Prime Minister of the Madras Presidency to protest against the proposed law favoring birth prevention. They endorsed the resolution taken at the recent meeting of Madras Catholics.

Three thousand Catholics attended a second meeting held at Tuticorin to object to the proposed legislation and voted the following resolution:

"That the Catholics of Tuticorin assembled in public meeting under the presidency of Dr. Francis Tiburtius Roche, S.J., Bishop of Tuticorin, view with grave apprehension the remarks of the Minister for Local Self-Government at the last session of the Madras Legislative Council, proposing the introduction of birth-control clinics and instruction in public hospitals, medical colleges and schools, as birth-control, otherwise than self-control, is contrary to morality and religion, is subversive of character, and attacks the very foundations of society and the family, and request the Government of Madras to refrain from introducing birth-control clinics and instruction in institutions under the control of the Government or local bodies."

## FREEMASONRY

Reuter's news-service reports from Athens that the Holy Synod has decided that no member of the Greek Orthodox Church may be a Freemason, and that priests who are at present Freemasons and will not renounce their membership will be unfrocked.

This follows the allegation by a Greek newspaper that the Metropolitan of Athens himself was a Freemason, a report which caused a great sensation. The Synod gives as its reason for banning Freemasonry that it is a separate religion to which members of the Greek Church cannot subscribe.

## DIVORCE

The recent attempt in New South Wales to make facilities for divorce nearly as easy as they are in New Zealand, has been defeated. The Bishop of Bathurst, Most Rev. John Norton, made an emphatic protest against the proposals, and five Anglican bishops endorsed his views. In reply, the sponsor of the Bill in Parliament said that "high dignitaries of 'Ecclesiastical institutions' were especially prone to oppose every effort to make laws more in keeping with human happiness."

"Human happiness," he was promptly told, "depends on observing the law of God. Divorce is forbidden by the law of God. So it is the Bill and not the bishops which would block the way to human happiness in the State of New South Wales."

## LUXURY

A report issued by the Canadian Government Bureau of Statistics states that the total production value of all toilet preparations manu-



factured in Canada in 1932 was \$6,957,862, an increase of \$206,320 over the value in 1931. Women are the principal supporters of this industry, for the report discloses that the item for creams, solid or liquid, was \$1,028,703; face powders accounted for \$867,023; toilet waters and lotions, \$447,188; perfumes, \$430,789; talcum powders, \$419,901; compacts, powders and rouges, \$319,603. Toilet waters sold to the barber trade amounted to \$209,334; brillian-tine, \$74,567; sachet powders, \$1,367; tooth pastes and tooth powders, \$1,435,871; all other toilet preparations, \$1,558,706.

But this \$6,957,862 worth of Canadian-made toilet products did not represent all the expenditure of Canadians on such preparations, for the value of the imports in 1932 was \$737,274. The 1932 imports were less by \$375,361 in value compared with 1931. In 1932 Canada exported similar preparations to the value of \$361,016. There are 71 plants in Canada engaged in the toilet preparations industry.

#### SPORT

In a recent speech the Pope deplored forms of sport based on violence, and particularly the presence of women at such spectacles. His Holiness had been shocked by the reports of the championship fight between Carnera and Uzcudun in Rome.

"Men," said His Holiness, "are often called upon to witness spectacles involving not force, but brutal violence. This is contrary to Christian education as well as sentiments of human dignity and purity, which are characteristics of Christianity. Often young Christian women are invited—alas, the invitations are accepted—to take part in the displays in which it is impossible to preserve not only the modesty, but even the dignity and charm that are the characteristics of woman."

#### ARMS AND MUNITIONS INDUSTRY

The Women's International League for Peace and Freedom is promoting a campaign for a congressional investigation of the arms and munitions industry. They seek to have an investigation covering the following points:

1. Ownership of stock in these industries by leaders of public opinion and public officials;
2. the financial support given by these industries to militaristic organizations;
3. their lobby activities in general and particularly for the defeat of the Arms Embargo bill in the last session of Congress;
4. their efforts to prevent the success of the Geneva Disarmament Conference—as employed by shipbuilders and munition makers in 1927 (recall the Shearer incident);
5. their contributions to political parties;
6. volume of sales of munitions to Japan, China and South American countries engaged in armed conflict in defiance of the Kellogg Pact;
7. the profits of the industry.

#### MUNICIPAL OWNERSHIP

Mr. Arthur E. Morgan of the Tennessee Valley Authority, which is in charge of developing the gigantic government-owned power project, is one of the few public servants who make it their business to refute power trust propaganda. In an argument for city-owned light and power plants, Morgan recently stated: "One of the purposes of the Tennessee Valley

Authority is to provide a case in public ownership and operation and to discover wherein lies the mysterious difficulty in utility operations. Since an important municipal system like that of Tacoma has not disclosed those difficulties, a trial on a larger scale seems desirable."

The maze of operating companies, finance corporations, holding companies, and the like, which make up the private utilities scheme in this country, has been something for even a Senate investigation to gape at. Private power propaganda and methods have urged John Citizen to believe that operating public utilities entails miraculous complexities, too deep for him and his governmental representatives to understand. But Tacoma and scores of other municipal systems have proven there is no mystery in operating public utilities. All the mystery thus far has been nothing else than the hocus-pocus behind which the power trust has been able to filch the public.

#### RECLAMATION AND COLONIZATION

The part of the Pontine Marshes thus far re-deemed and made habitable has been constituted a province by the Italian Government, known as Littoria. It is the intention of the Government to settle the land as quickly as possible; in fact there are already 16,000 inhabitants in the new province.

The undertaking is well planned; houses and farms are ready for occupation when the colonists arrive. Families are given preference according to the number of children they have. For the most part they are poor agriculturists from Friuli and Venezia Giulia, and the average number of children in the first families settled was nine. Families with fewer than four children are ineligible. About 1,550 families have already been transferred.

In fifteen or twenty years they will be the owners of their farms, payment being made according to the *metayer* system, by which half the produce is taken in lieu of rent or purchase instalment. Meanwhile the land belongs to the National Fund for ex-soldiers, to whom the *metayage* is paid.

There still remains a big enough stretch of the marshes to make another province, that of Pontinia, as soon as reclamation and settlement have been effected. The whole task should be complete by 1935 or 1936, at which date it is expected the reclaimed area will have 120,000 inhabitants, of whom 60—80,000 will be peasant settlers and the rest artisans, smiths, tradesmen, functionaries, doctors, lawyers, etc.

#### REFINANCING FARMERS' INDEBTEDNESS

Between May 1 and November 30, 1933, over \$111,000,000 were loaned to farmers of the country by the Federal Land Bank and Land Bank Commissioners. In the one month of December alone loans totaling over \$98,000,000 were made.

The largest proportion of the proceeds of the loans from June 1 through November were used for refinancing indebtedness. In the case of the land bank, or first mortgage loans, 86.8 per cent were used during this period for refinancing, while 92 per cent of the Commissioners' loans, from May 12 through November 30, 1933, made usually on second mortgage security, were used for this purpose. 19.3 per cent of all land bank loans used for refinancing was applied to farm mortgages held by commercial banks, and 16.7 was used to refinance other indebtedness of farmers to this type of banks, or a total of 36 per cent for commercial banks. A total of 17.8 per cent of Commissioners' loans used



for refinancing was made use of to refinance farm mortgages held by commercial banks, and 15.8 percent to refinance other indebtedness of farmers to such banks, or a total of 33.6 percent. 10.8 percent of all land bank loans applied to refinancing went to repay farm mortgage loans to insurance companies, while 6.2 percent of the Commissioners' loans were used for this purpose.

#### GRADING FARM PRODUCTS

Due chiefly to the initial efforts of co-operators, the grading of such farm products as eggs, bacon, etc., etc., has been adopted in many countries of Europe and obtained to legal sanction. Canada, too, has introduced a system of government inspection of eggs, and in consequence there is a constant check on every store and dealer throughout the country by a staff of qualified inspectors. Important amendments, whereby further protection is afforded to both producers and consumers, have recently been made in the egg regulations. The new grades consist of "A-1", "A", "B", and "C", in place of "Specials", "Extras", "Firsts" and "Seconds."

When the standard grades for eggs were first legalized in 1915, there were very few eggs in Canada of sufficiently good quality to be graded as Extras, and at that time the grade "Firsts" represented the best quality available in commercial quantities. As a result of the improvement brought about through years of grading, the quality of Canadian eggs has been raised to the point where, during recent years, "Extras" have been as plentiful as the other grades.

#### SHIFTING IN OCCUPATIONS

British occupational statistics recently made available by the Minister of Labor disclose that, as between industries and occupations there have been enormous changes. The numbers actually employed in coal mining have fallen, over the ten years, by nearly 46 percent, in ship-building by nearly 55 percent, in steel by 37 percent and in engineering by over 21 percent. In the woolen industry there has been a fall of 18 percent, and in cotton of 15 percent.

On the other hand employment in the silk and artificial silk trades has risen 73 percent, and in the electrical apparatus trades by 68 percent. The distributive trades are up by 52 percent, and hotels and restaurants by 50 percent; the motor trades by 28 percent and public works contracting by nearly 60 percent. Building, however, records a rise of under 19 percent. In general the shift is from the old basic industries to newer and more diversified light industries, and from directly productive work to distribution and the public services, though among these last railways and the government service have drastically reduced their personnel.—The spaced words indicate a socially and economic unsound condition. Those engaged in distribution and public service do not add to the wealth of the nation as do producers. They live more or less at the expense of others.

#### WORKMEN'S COMPENSATION

Drastic amendments to the New York Workmen's Compensation Law are recommended in a report submitted to Governor Lehman by the Medical Committee on Workmen's Compensation

Insurance appointed by him early in 1933. The Committee consists of ten physicians.

The survey conducted by them, according to their report, disclosed that the law in its present form had failed to protect the injured workman against "notorious racketeering." In consequence he had often failed to receive adequate medical care and had become the victim of "conspiracies within the law" between unscrupulous employers or insurance carriers and equally unscrupulous laymen or unethical physicians, controlling industrial clinics established to care for compensation cases.

The findings and recommendations of the Committee are grouped under the following heads, indicating the range of alleged abuses: Limited free choice of physician by the employee; enrolment of physicians for compensation work; medical inspection and transfer cases; functions of the County Medical Societies; standardization of medical fees; arbitration of disputed bills for medical services; elimination of medical practice by insurance carriers; self-insurers; determination of disability; Medical Advisory and Appeal Board; Industrial Board; other changes in compensation procedure (containing five recommendations).

#### CHAIN STORES

Certain tactics resorted to by Chains and their effect on labor is made the subject of an editorial, "A Sinister Influence in Industry", published in the *Canadian Co-Operator*. Its editor declares:

"Recently we were in conversation with a trade union official in an industry which produces merchandise which everyone must use. He mentioned that one chain store concern made it a practice to go to a manufacturer with the information that if he could produce a commodity, as per sample produced, at a certain price he could obtain an order for so many thousand pairs. The manufacturer would report the fact to his operatives, intimating it would be utterly impossible to accept the price unless they were prepared to accept reductions in wage scales. Even if the workers, in order to be assured of employment, were to agree, it seems the distributor would then seek to play off that firm against others to see if the latter would be prepared to accept the order at a still lower price. Even those manufacturers who have had the wisdom to preserve their general trade connections are, in the last analysis, subjected to such dishonest and inhumane competition. Their retail customers have to meet prices dictated by chain and departmental stores, and they must buy at similar advantage to do so."

This influence, the Canadian editor believes, "makes it almost impossible for trade unions or factory groups to negotiate reasonable wage scales."

#### ORGANIZED LABOR

Socialism, politically rather lifeless in our country for a decade or more, is evidently still an influence in important labor unions. Leo Krzycki, National Organizer for the Amalgamated Clothing Workers of America, was recently elected successor to the late Morris Hillquit, for many years, and at the time of his death, National Chairman of the Socialist Party of the United States.

According to a newspaper report friendly to the labor leader, "Krzycki has been active in both the Socialist and trade union movements for many years." He is said to have been unanimously chosen to the new position by the National Executive Committee of the party.



## Letters of Father Franz Pierz, Pioneer Missioner

### II.

The Government desired to hold out the hand of peace to the Chippewas intent on bloodshed and rapine. They answered with new depredations. In this extremity Pierz risked his life to avert the grave danger threatening the settlers by inducing the Indians to desist from their intention to exterminate the whites. Alone, fortified only with the armor of God, and carrying a supply of tobacco, so necessary for the purpose of an Indian Council, he wended his way into the forest where the rebellious band of Chippewas were located, deliberating their evil plan. The sentinels, when they saw the missionary approach, rode up to him at a terrific pace, but did not molest him.

Pierz now approached the demarcation line, which no white man was supposed to cross, except under pain of immediate death. The intrepid missionary even, although it was his intention to break into the sacred precinct at any risk, could not have reached his goal had the Indians on guard not known him so well. But since they dared not let him cross the line, four of them took hold of Pierz and carried him across.

When he faced the leaders of the revolt he was met by looks so savage that each and every one of the Indians seemed ready to devour him. Having appeased them to an extent with tobacco, he disclosed to them the purpose of his visit. A terrible struggle now seemed to rage in their breast. At first all remained silent; God alone knows what would have happened, had not Pierz struck a happy note: "I am not an agent of the Whites," he declared, "but an ambassador of the Great Spirit, Who sternly forbids every injustice and Who avenges the shedding of blood." As he developed this trend of thought further, their stern features gradually relaxed, until finally the principal leader, and after him all the others, clasped his hand in token of peace. They had been won over. The following day they came to Crow Wing, where peace was formally agreed upon during deliberations and ceremonies lasting two days. The whites were saved.<sup>8)</sup>

In view of all these considerations I believe I have not exaggerated in declaring the Germans of Minnesota still owe Pierz a debt of gratitude.

Since there is no lack of brief biographies of Father Pierz written in English, I shall confine myself to a general sketch of the life of this pioneer missioner in order that the readers of *Central Blatt and Social Justice* may come to know him. In doing so, I shall use the occasion to correct errors discovered in various biographies of Pierz, so that they may not be repeated.

Francis Xavier Pierz<sup>9)</sup> was born November 20, 1785,<sup>10)</sup> in Kamnic (Stein)<sup>11)</sup>, a provincial city of the then Austrian crownland Carniola, now a part of Yugoslavia, and known as Slovenia. Hence he was a Slovene. His earliest instructors were Franciscan Fathers in his native city, who conducted the municipal school.<sup>12)</sup> He pursued the intermediary studies, including a course of Philosophy, in the provincial capital, Ljubljana (Laibach). The country, at the time occupied by the French, having introduced instruction in their language in the schools, he was able to acquire knowledge of this tongue, in which he became so proficient that later he could preach in it without difficulty. Having completed these studies in 1810, he entered the Diocesan Seminary at Laibach. Ordained March 13, 1813, he was assigned to the cure of souls. For the first seven years he labored as assistant priest in the mountain parishes of Kranjska gora and Fuzine, whence he was transferred as pastor to Peče.<sup>13)</sup> Here he was all things to all men: priest, attorney, physician and teacher of agriculture, particularly of fruit culture.

Having labored in this congregation for ten years, he was assigned to a thriving parish in Upper Carniola, Podbrezje.<sup>14)</sup> At this time his countryman, the saintly Father Frederic Baraga, who later on became known as the famous apostolic missioner to the Ottawas and Chippewas, and first Bishop of Marquette, determined to devote himself to a life of missionary endeavor. His interesting mission letters, which were spread from village to village in Upper Carniola, were eagerly read by Pierz. They enkindled in him the vocation of a missionary.<sup>15)</sup> One doubt alone troubled him—his age was rather advanced for the beginning of so strenuous a life, for he was

9) Pirc is at present the sole correct manner of spelling his Slovenian name. Pirec, as used by Hrovat and all others after him, is obsolete.

10) His birthday is November 20, not Nov. 21, as Sr. McDonald has it. L. c., p. 107.

11) The place of his birth is Kamnic (Stein), not Godič, as Rev. Hrovat and others have it. I have my information from the official baptismal record of the parish church in Kamnic, which I personally inspected. Certainly the most authoritative source.

12) Consequently not in Godič, as Seliškar (L. c., p. 107), Sr. Grace McDonald (L. c., p. 107) and others have it. Even at present Godič has no elementary school, as it is but a village with only a few houses.

13) Peče (Peché), not Peč (Pech), is the correct name of the place. Rezek (L. c., p. 344) and others after him give it wrongly.

14) Podbrezje, not Podbrizje, as McDonald has it (L. c., p. 108).

15) Sr. Grace McDonald's assertion (L. c., p. 108), that Baraga in 1830 endeavored orally to persuade Pierz to devote himself to the Indian Missions, cannot well be correct. It is altogether impossible that Baraga sought to induce Pierz to accompany him to the United States on his own return journey. For Baraga did not leave for America until October 29, 1830, and did not visit his home country until 1836, when Pierz was already in the American missions.



already approaching the fifties. Nevertheless he appealed to Baraga, inquiring whether he could use him as a co-worker. Baraga gladly welcomed the offer and applied to his Bishop to grant Pierz his release, which was willingly conceded.<sup>16)</sup>

When it became known that Pierz intended to follow Baraga to the Indian Missions the news was at first received skeptically by all. Even at his departure from Podbrezje, on June 16, 1835, his confreres in the priesthood and friends jokingly called to him: "Hope to see you again soon!" His Bishop likewise was not fully convinced of the seriousness of Pierz' vocation and intentions. For this reason he did not arrange a concursus for the vacated pastorate immediately but merely appointed an administrator, so that he might be able to reinstate Pierz upon his return.

Pierz chose the route Havre-New York for his passage, forwarding his baggage, however, including a fine collection of Mission supplies, via nearby Trieste. He never again saw this shipment. It reached New York, but was destroyed by fire while in storage there. Pierz departed from Havre July 25, and arrived at his destination September 4. He reached Detroit September 16,<sup>17)</sup> having been in danger of death the last night of his journey in consequence of a collision between his steamer and another ship.

Bishop Rese assigned him as a co-worker to Baraga, stationed at the time in Lapoint, with the intention of granting him opportunity to learn English and the one or the other Indian tongue. He departed for his destination October 1, but by October 9, had proceeded no further than Sault Ste. Marie, where winter overtook him and put an end to navigation on Lake Michigan for the season. No matter how eager he was to proceed, it was impossible to do so. As arranged with the Bishop in anticipation of this very emergency, he turned towards Arbre Croche, now Harbor Springs, in order to take over the mission station La Croix, arriving there on the eve of the first Sunday of Advent. Here he set his hand to the plow of the missions.

For 17 years thereafter he labored as a missionary among the Indians of Michigan, the Chippewas and Ottawas. La Croix, Sault Ste. Marie, Grand Portage, and Arbre Croche were centers of his mission-activities. At the last named station, among the Ottawas, he labored for 12 years. With these stations as a base,

<sup>16)</sup> Baraga welcomed his decision in his reply, dated June 13, 1834 at Sault Ste. Marie. He forwarded this letter through Bishop Rese, who with his own hand added the declaration to it: "Rev. D. Pierz recipiam libenter in meam Dioecesim." ("I shall gladly receive Rev. Father Pierz into my diocese.")—The present writer possesses an authentic copy of this letter.

<sup>17)</sup> From his letter dated September 29, 1835, at Detroit. Verwyst (op. cit., p. 380) gives the date of his arrival as the 18th.

he established or brought to new life a number of additional missions, caring for all of them with paternal solicitude. His name is immortalized by his labors in the missions, whatever names they may be known by at present, of St. Joseph, Kitchimitigong, Michipokoten, Okwanikisinong in the Sault Ste. Marie region; Fort William, Royal Point, Pigeon River, with Grand Portage as a base; finally La Croix, Grand Traverse, Cheboygan, Middletown, Manistique, Castor (Beaver) Island, Agatchiving, with Arbre Croche as central point.

Since practically all Indians in his last mission in Michigan, Arbre Croche, had been Christianized, and to a considerable degree civilized; and since he had determined, in coming to our country, to devote himself to missionary labor among savage Indians, he joined the Diocese of St. Paul in the summer of 1852, within whose confines, on the Mississippi, lived thousands of Chippewas. The first Bishop of St. Paul, Msgr. Cretin, appointed him Director of all Indian Missions in the Diocese. In addition he charged him with the care of the white settlers residing within the territory assigned to him. Pierz selected Crow Wing, in the midst of the wild Chippewas, as base for his missionary endeavors. From here he conducted a widespread activity among redskins and whites. The historians, delving into the history of the Indian Missions (Mil Lake, Sandy Lake, Leech Lake, Red Lake, Cass Lake, Big Pine Lake, Oak Point, Squaw Point), or of those established among the white settlers (Sauk River, Belle Prairie, Platt River, Ottetail Lake, St. Cloud, St. Joseph, St. Augusta) will discover Pierz at every turn, either as a benevolent father or a faithful shepherd. From his own Mission letters we know at least this,—until the year 1855, i. e. within 19 years, he had erected and blessed 13 new churches, of which 10 were built in Minnesota.

It would be an easy matter to add to the list of his mission stations, for we have not named all of them. But names alone signify little. To obtain even a faint impression of the vast expanse of his mission field, which he traversed year after year, one must refer to a map. But even a map will not reveal the whole story. A correct understanding of his truly Pauline mission labors can only be arrived at by a perusal of his reports. From them we learn that during the spring, summer and autumn of 1838 he had travelled no less than 900 miles.<sup>18)</sup> For the following year he reports a mission journey of 450 miles, in the course of which he camped in the open 19 nights.<sup>19)</sup> When, in 1842, he was recalled from Pigeon River to Arbre Croche, the trip required 53 days.<sup>20)</sup> In 1845 he undertook a mission journey covering 1300 miles.<sup>21)</sup> As an aged man of 76 he journeyed

<sup>18)</sup> Hrovat, p. 34. <sup>19)</sup> Ibid. p. 37.

<sup>20)</sup> Ibid. p. 53. <sup>21)</sup> Ibid. p. 54.



from Crow Wing to Red Lake, in a round about way, covering 900 miles, crossing 36 large and small lakes in a portable canoe.<sup>22)</sup> Pierz declared he had averaged more than 1000 miles a year on his mission journeys.<sup>23)</sup> These figures are impressive indeed.

Small wonder that even his iron constitution gradually rendered tribute to nature; especially since he was, while on his apostolic journeys, subjected to incidents common to travel in the wilderness that sapped his vitality. Completely exhausted, he retired to Rich Prairie<sup>24)</sup> in 1871, where he intended to spend the remainder of his days. However, he changed his mind. To avoid becoming a burden to anyone, he decided to return to his native land. In the summer of 1873 he bade farewell to his mission and, accompanied by his faithful companion and countryman, Rev. Ignatius Tomazin, started on his homeward journey. September 6, he embarked at New York and arrived at his destination October 3. During the winter he remained at the Franciscan monastery in his native city Kramnic. In the spring of 1874 he moved to the capital, Ljubljana, where an attractive, roomy dwelling was provided for him in the Cathedral rectory. Pierz was spared financial worries, since, at the request of his Bishop, the Austrian Government granted him the customary pastor's pension in full. In his new home he vegetated for six years. On January 22, 1880, in his 94th year, the Lord called His faithful servant to his eternal reward.

Father Pierz' remains were interred in the city cemetery. Because this cemetery was closed several years ago, with the intention of converting it into a park, the present writer, in the name of the Slovenes of the United States, has recently appealed to the home land, requesting that the remains of the noble missionary should be exhumed and interred in some more appropriate location in order that his memory may be the longer preserved and may elicit new vocations for the Missions in hearts filled with the spirit of a Father Pierz. God grant our wish be fulfilled!

HUGO BREN, O.F.M., S.T.D.,  
St. Mary's Seminary, Lemont, Ill.

The Archbishop of Cincinnati, the Bishops of Alton, Fort Wayne and Milwaukee are mentioned, together with the Cardinal Prince Archbishop of Prague, the Prince Bishops of Salzburg and Breslau, and a number of other Archbishops and Bishops of Austria and Germany, as having granted their approbation for the German translation of the Holy Bible by Loch and Reischl, published in four volumes in 1867, 1869 and 1870, at Regensburg.

The American Bishops were evidently approached because of the publishers' knowledge that their approbation would aid the sale of this translation in our country.

<sup>22)</sup> Ibid, p. 81. <sup>23)</sup> Ibid. p. 57.

<sup>23)</sup> Ibid. p. 57. <sup>24)</sup> Now named Pierz in his honor.

<sup>24)</sup> Now named Pierz in his honor.

## Collectanea

It has been impossible so far to determine definitely what pattern the founders of the first German Catholic Benevolent Societies in our country followed. At present we incline to the belief that their model did not originate in the fatherland. The difficulties the reactionary governments of the German States put in the way of all attempts to organize and hold meetings between 1815 and 1848 seem to preclude the existence of societies such as those founded by German Catholics in the United States ninety years ago. Moreover, the one organized in New York in 1842, supposed to be the first German Catholic Benevolent Society in the United States, had predecessors. Among them for instance, St. Peter's Benevolent Society of Cincinnati, which organization in 1836 published an appeal for the support of orphans, signed by James Frederick B. Wood, and others. Martin I. J. Griffin refers for this information to the *Catholic Telegraph*, volume 5, page 224.

Two German Catholics by the name of Esling are recorded by that indefatigable searcher after Catholic historical lore, the late Martin I. J. Griffin. From the Pennsylvania archives (5-3, 797) he copied the following information:

"Paul Esling, a Philadelphia Catholic, was a private of the Third Company of the German Regiment, commanded by Lieut. Lewis Wiltner, according to the return of the Regiment, March, 1778."<sup>1)</sup>

Without revealing the source of his information, Griffin records the following data regarding Rudolph Esling:

"Rudolph Esling, of Philadelphia, gunner of Capt. Jonas Simonds' Company, and also of Capt. Lee's Company of Second Artillery of Pennsylvania, commanded by Col. John Lamb, December 25, 1780. He was a witness on July 2, 1767, to the marriage by Father Farmer [the German Jesuit, Ferdinand Steinmayr, who died at Phila. on 17. Aug., 1787] of Emmanuel Ohms (Holmes) and Margaret Esling. Holmes was a Portuguese Catholic and one of the Associators of the City of Philadelphia who, on January 24, 1776, was buried in St. Mary's graveyard with military honors.

"On July 20, 1784, Rudolph Esling was married to Sarah Lawton by Father Ferdinand Farmer."

There are furthermore interesting references to Dr. Jos. Cauffman, Surgeon of the frigate "Randolph". Born in Philadelphia in 1755, he was, in 1766, sent to the Jesuit College at Bruges, from where he went to Vienna in 1771 to study medicine. Having obtained his degree of doctor of medicine, he practiced in the hospitals at London and Edinburgh, returning to his native country in 1777. Although his father was a Loyalist, the young doctor received a commission and shipped in the frigate mentioned early in 1778.<sup>2)</sup>

<sup>1)</sup> Catholics and the American Revolution. Phila., 1909, vol. II, p. 214.

<sup>2)</sup> Ibid., p. 215.



## The Central Verein and Catholic Action

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*All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.* Pius X.

### A Civic Duty in the Present Emergency

The benevolent, and for the time being necessary paternalism practiced by the Federal Administration with the intention of tiding over the economic emergency and bringing about financial and economic recovery, is all too apt to lull many into a sense of quietism and an attitude of indifference toward personal responsibility. A warning against this attitude, which Catholics will do well to ponder, was sounded by the Archbishop of St. Louis, the Most Reverend John J. Glennon, in a sermon delivered in the St. Louis cathedral on the first Sunday in January. His Excellency declared in part:

"This much must be remembered, that in proportion as the Government takes away individual initiative and individual control, by so much is the individual citizen required to see, so far as his ability goes, that the new measures, the new order of things, shall be administered justly. If there has been injustice in the past on the part of private corporations, and the Government undertakes to deprive those corporations of the power of operation and takes over the business itself, then it is ours to see, in the Government's representing us, that there be a spirit of justice at all times. But it would be adding insult to injury if a Government, to prevent the individual from mismanaging his business, should mismanage that business more than the individual did."

The Archbishop's insistence on justice, on the Government's duty to observe it, and the responsibility of the citizens to compel Govern-

ment to its observance is strikingly at variance with the uncritical acclamation of every feature of the Administration's recovery program. Even warranted criticism may be cooperation, but it is not unthinking support. As against the attitude, frequently avowed, of unquestioning support, Archbishop Glennon's declaration on social justice should be noted:

"The Church upholds the principle of justice, but the application of this principle must be left in the long run to the Government. Whether the recent Governmental acts are promoting justice or not, remains to be seen. The reason for all of them is the condition that exists, the tragic necessity of doing something. There is a question whether a generation should burden posterity with an added indebtedness of billions of dollars, for in the development of this financial policy you and your children's children must pay it back. The question is, is that just to the future?"

That a grave civic duty is involved in these and many other matters of public policy and the functions assumed by public authority is beyond question, however little that fact may be realized. Catholics above all have serious responsibilities in the premises by reason of the moral questions at issue. And Societies and District and State Leagues should promote understanding both of such issues and of the pertinent duties of Catholics as citizens.

### Racialism in Our Camp

Racialism, distorted by the National Socialists of Germany until it resembles an Incubus, is not so foreign to American Catholics as their criticism of the Nordic theory would make believe. Nor is the condition referred to more than once in the course of the past year by the Rev. Editor of the *Casket*, of Antigonish, N. S., restricted to Canada. There is racially determined aloofness noticeable everywhere which some would break down by having recourse to the other extreme, forced or dictated amalgamation. It would probably turn out 50 percent brass or worse. What the *Casket* says, is food for thought:

"It is good to see the French, Irish and Scotch uniting on a common purpose in Ontario. The greatest weakness of the position of the Catholic people in Canada in the past has been that the Irish and the Scotch—particularly the Irish—could not, or would not, get along with the French. This fact was well known to those who do not wish us well; and has in the past discounted heavily the influence which ought to have belonged to our numbers."

We wish to object, however, to the 18. century theory that influence is to be rated or granted according to "our numbers." Moral worth, character, services rendered the common good should be the criteria on which we base our contentions for recognition in society and the State. A thousand priests and a thousand of such more or less parasitical individuals as movie-theatre ushers are numerically equal. Are the latter deserving of the same influence as the former? The reconstructed society



"Quadragesimo anno" contemplates, based on the Ständepinzip (the theory society should be organized according to vocational estates), will grant recognition not according to numbers but in accordance with the services individuals and groups render the public weal. Men and votes will be weighed, not counted.

### Cardinal and Archbishop Oppose Child Labor Amendment

It is quite unusual for members of the American hierarchy to declare publicly their opinion regarding pending legislation. Both Cardinal O'Connell and Archbishop Glennon have expressed their opposition to ratification of the Child Labor Amendment, asserting they did so reluctantly. Cardinal O'Connell stated:

"In talking with some of those who called to see me about this measure I said that I would prefer not to engage in any public way against the Act, but this does not mean that I have changed my position. For I am personally, as always, against it. I read not only the superficial meaning of the measure, but the spirit of it, and I feel that this spirit would tend in the future to weaken the rights of the States and, what is worse still, the rights of parents over their children."

While these statements were, on January 6, addressed to Mr. Alexander Lincoln, of Boston, President of the Sentinels of the Republic, Archbishop John J. Glennon, addressing the annual meeting of the Upper Council of the Society of St. Vincent de Paul, St. Louis, on December 10, warned parents against conceding to the Federal Government the right to regulate the lives of their children. He reminded them of their responsibility towards their children and that they could not yield to public authority the prerogative of exercising control over children and youths from infancy up to their eighteenth year.

Together with other opponents of the amendment, Archbishop Glennon fears the abuse of authority, which is almost inseparable from the possession of unlimited power, whether vested in the hands of an individual or of a majority. "I do not want to be Russianized," the Archbishop of St. Louis said, "even in the name of a higher morality."

### "The Liturgy Solves the Color Question"

Mentioned at times in these columns, and a contributor to the valiant champion of the sacred liturgy in our country, *Orate Fratres*, Dr. K. F. McMurtrie, of Mariannahill, South Africa, is not entirely a stranger to American Catholics. Especially, however, by reason of the causes he serves, medical missions and the liturgical movement, the recognition accorded him by the Holy Father will interest our readers.

A letter from Fr. C. C. Martindale, S.J., describes a recent private audience which the Holy Father granted the English Jesuit.

Fr. Martindale states that the first blessing he asked was for Dr. McMurtrie and his work. "I explained at some length (relatively) the medical and liturgical sides of your work: he smiled quite broadly often and when I said: 'The Liturgy solves the color question,' he treated your phrase as a good epigram," writes Fr. Martindale.

"When I had finished my further requests (several) he picked them up, beginning with the first, i.e. *you*: 'Tell "quell" McMurtrie that I bless very cordially and very willingly all his work in all its parts.'"

The Holy Father already knew of the work being done at Mariannahill, says Fr. Martindale, was pleased to hear of it again, and blessed every part of it.

### A Phase of Apologetics

A communication addressed to the *N. Y. Times*, and printed in the Sunday edition of December 10th among "Excerpts From Letters on Many Subjects," indicates the possibility open to well-informed Catholics to call to the attention of newspaper readers facts, circumstances and principles, the knowledge of which thoughtful people welcome. Because the communication lends itself so well to illustrating our contention, we reprint it here:

"On November 15th the Catholic Church honored one of the greatest figures of the thirteenth century by setting aside that day as the Feast of St. Albertus Magnus. In the words of Dr. Tenney L. Davis, of the Massachusetts Institute of Technology, Albertus Magnus 'was the most prolific of the writers of the thirteenth century, the most influential of its teachers, and the dean of its scholars.' To the modern man, living in an age of laboratory science, the fact that Albertus Magnus was also a great experimental scientist seven hundred years ago is impressive. And perhaps even more impressive is the fact that the Church has canonized this outstanding man of science, by declaring him a Saint as well as a scientist. Indeed, the canonization, which occurred in 1932, is a most eloquent repudiation of the claim sometimes made that science and religion are incompatible."—Nicholas Dietz, Jr., Omaha, Neb.

Dr. Dietz, a Life Member of the C. V., is professor of chemistry in Creighton University.

### On the Jubilee of a Catholic Weekly

Although it seems improbable at the present time that any German paper now existing in our country should be able to round out a hundred years, as did the *Adler*, of Reading, Pennsylvania, the fact that fifty years of existence have been granted to the *Excelsior*, so long a champion of the Catholic cause, is sufficient reason for satisfaction.

Extending to the present managing editor of the *Excelsior*, Mr. Joseph Matt, K.S.G., of St. Paul, congratulations and good wishes on the occasion of the Golden Jubilee of the paper, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, declares:

"The fifty years of American history in which it has been a factor might well have introduced something better if the principles and ideals of *Excelsior* had been more widely accepted. Other forces in journalism became widely dominant and we are reaping the fruits.



It is indeed a consolation to you and all connected with *Excelsior* to recall that its ideals have never been sacrificed for gain, and that it always has remembered its dignity and responsibility as an educative force of importance."

Due largely to self-sacrificing editors and publishers, we would add.

### Credit Union Notes

St. Peter's C. U. of St. Charles, Mo., organized November 13th last, has so far developed as gradually and healthily as the best friends of the movement would wish any credit union to do.

A striking feature is the early demand for loans, three of which had been granted by the middle of January, one of \$20, another of \$50, and a third of \$200. Against this total of \$270 the association has deposits on shares amounting to \$332.25, or \$52.25 more than the amounts loaned. Considering developments in many other Unions, this is remarkable. Moreover, membership has increased from 36 to 52.

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Suitable, modest publicity for Parish C. U.'s is desirable. From the weekly calendar of Holy Family Parish, St. Louis, the *Catholic Herald* of that city quotes, inter alia, this interesting piece of information:

"Holy Family Credit Union: The report of the Treasurer, Mr. A. J. Krull, read at the meeting of the Board of Directors last Monday evening, indicates a steady and healthful growth of this Credit Union. The people of Holy Family Parish have been quick to realize the benefits which accrue to the members of the union and the helpful service it renders their fellow parishioners who are in need of financial aid. The progress made thus far is very gratifying."

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The efforts of Father Bernard Huss to establish Credit Unions among the Natives of South Africa have frequently been referred to in these columns. Our readers are also aware that Fr. Huss is the author of a Credit Union Primer. In November he was called to Pretoria by the Government of the Union of So. Africa to give evidence before the Co-operation Inquiry Commission on the scope and operation of Co-operative Credit Societies, established in the Transkeian Native Territories (Umtata Prefecture).

The Transkeian Native banks (they would be called Credit Unions in our country) owe their existence to the Catholic African Courses conducted by the Marianhill Mission Fathers and to the activity of Rev. Bernard Huss, who made the round of the territories between 1926 and 1931, acting under instructions from the Government, for the purpose of introducing them. Fr. Huss pointed out to the Commission that the time had now come for the Government to take steps to secure what has been accomplished by passing an act granting these Native banks legal status, while subjecting them to Government supervision and inspection.

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There is a tendency in certain circles to over-

emphasize the bigness and services of Credit Unions operating in railway shops, industrial plants, etc. Hand in hand with their praise all too frequently goes a patronizing attitude by employers savoring of paternalism, in some instances philanthropically colored, while in others self-interest seems to dictate the entrepreneur's policy; it saves him the annoyance incident to the garnisheeing of wages and whatever other unpleasant results accumulated debts may have on the behavior and efficiency of employees.

Opposed to paternalism of every kind, an exponent of healthy "rugged individualism", we look on the Credit Union, or Peoples' Bank, not as a mere instrument of amelioration of poverty and a means to aid proletarians to escape the results of economic injustice, a falsely orientated economic system, and their own folly, but as a means of self and mutual help towards emancipation from the thralldom of the present credit system. Every Credit Union must, therefore, be born with the intention in mind of educating its members to a correct appreciation of the true standards of values and life. Saving will then mean something more than a mere accumulation of money, inspired by the fear that the vicissitudes of life demand we should provide for emergencies. It may be made a social virtue through the intention to further with accumulated means the welfare of the family and society, to provide work for our fellowmen, to aid in the extension of civilization and culture, and before all the Christian religion. But in the first place, a Peoples' Bank should be an instrument of economic emancipation and independence. The intention of its members should be to educate the workers for the task the Bishops' Program of 1919 expresses in the following words:

"The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution."

Lest anyone should believe a policy of this nature inimical to private property, let us quote further from the same document:

"It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State."

It is, in fact, with this very purpose in mind, we encourage cooperation: to forestall the eventuality referred to. The Credit Union is



and should be a protection and promoter of Private Property.

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The desire and hope for 'big money', prevalent among the American people ever since the days of Col. Sellers ("there are millions in it!"), has undoubtedly militated against their participation in co-operative efforts. "Get rich quick schemes" were much more to the liking of the average man than regular small payments to a Credit Union for instance.

But co-operators can do big things with small means. Thus during the period from 1925 to 1932 the deposits of the Co-Operative Wholesale Society Bank, of England, rose from £29,000,000 to £68,000,000, an increase of 135 percent. The total resources of the C. W. S. Bank at the end of last year were £73,000,000. There are no fewer than 64,000 current and deposit accounts, the number of deposit note-holders being 30,000.

In Sheffield there exist several Christmas Savings Clubs, conducted by two co-operative societies of that city. Last November members of the Brightside and Carbrook Society's "3½d Club" distributed no less than £78,500 to 23,043 members. About the same time 12,000 members of the Sheffield and Ecclesall Society's Club received £63,000. The "3½d Club" idea was initiated by the S & E Society in 1909, when the distribution was only £1974. About that time the daily *Amerika* of St. Louis was urging Catholic societies affiliated with the C. V. to inaugurate Christmas savings clubs, but unsuccessfully. And it wasn't really the much maligned 'rugged individualism' that stood in the way of such efforts, but rather indifference and a lack of appreciation for the possibilities of co-operation in the various fields cultivated by co-operators in other countries.

### Youth Movement

It is not without significance that youths are clamoring to be heard in public affairs; youth sections of political parties are, in fact, no longer a novelty. And students voice their demands in the high places. Within a week the syndicated newspaper feature "The Daily Washington Merry-Go-Round", edited by Drew Pearson and Robert S. Allen, described two striking instances of a pertinent nature. One relates to a "group of students," who

"stormed the White House recently to protest against compulsory military training in American schools and colleges." They were, the report read, "particularly vehement against the R. O. T. C."

The other incident is reported on thus in newspapers of January 4th:

"Modern youth invaded the capital last week, clamoring for leadership. Half a dozen student organizations—some radical, some born with silver spoons in their mouths, some members of the Fascist 'Silver Shirts'—held conferences here.

"All of them were interested in the New Deal, groped for leadership, were enthusiastic about Roosevelt..."

One night, "during these student conventions," while Roosevelt was addressing a dinner arranged in honor of Woodrow Wilson, a student meeting conducted in another section of the same hotel requested the President to address them for five minutes, but the request

was declined, although Mr. Roosevelt is said to be "tremendously interested in Youth" and "alive to the fact that the youth of the nation mobilized behind the New Deal would give him a strength greater than any other factor."

However, "another of the opposite political party seized the opportunity. He is Eugene Meyer, Governor of the Federal Reserve Board under Hoover, now publisher of the *Washington Post*.... Meyer showed tremendous interest in last week's student organization, indicated he would support it."

Mr. Meyer, we are further informed, once gave \$15,000 to Yale University for the purpose of interesting youth in the problems of government. Managing the fund himself, he increased it to \$200,000, so that it yielded about \$10,000 annually. That institution apparently could not, or would not, use the money in the manner contemplated by the benefactor, and year after year requested permission to use it for some other purpose. Finally Mr. Meyer permitted the University to apply the fund to its general expense account, "provided they would insert in the records that they had \$200,000 for the purpose of interesting youth in government and had been unable to use it."

These episodes are illuminating, as evidencing both the fact of young people interesting themselves in public affairs and that at least for a period one of the first universities in the land was unable to direct this interest to the goal it has now, in part, found. To Catholics the incident should indicate the need of recognizing the trend of youth trying to escape from the chaos into which circumstances not of their own making have immersed them and the need of granting them guidance.

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Pursuant to the establishment of a Youth Bureau in the National Council of Catholic Men, the Catholic Youth Organization, hitherto functioning in the Archdioceses of Chicago and San Francisco and the Diocese of Los Angeles, has been enlarged into a nation-wide body. Announcement of the extension of the C. Y. O. was made at a meeting conducted January 9th in San Francisco. New headquarters are to be opened in Milwaukee, Dubuque, Sacramento, Fresno, Seattle, Salt Lake City, Louisville, Grand Rapids, Detroit, Des Moines, Davenport and Omaha. The Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, organizer of the first C. Y. O., was named National Director, and Mr. Patrick J. McFarland National President. The organization's aim is largely promotion of athletics.

The Catholic Youth Bureau, whose Director is Rev. Vincent Mooney, C.S.C., announces as its purpose "to provide a clearing house for individuals, groups and organizations, interested in the development of a balanced program of leisure time activities for Catholic youth." The "function of this Bureau is to stimulate and supplement the work of existing agencies and organizations without supplanting them in any way." In a letter addressed to Catholic organizations Father Mooney requests suggestions for practical methods of cooperation.



Established in the spring of 1884, the Young Men's Sodality of St. Michael's parish, Milwaukee, pursues various activities. The following are enumerated among others in a sketch, printed at the time of the Golden Jubilee of the parish, observed late in 1933:

"... Its monthly business meetings are preceded by the recitation of the Little Office of the Immaculate Conception; ... it has a study club; it has re-decorated its club rooms (the casino); maintains pool and ping-pong tables and a library; publishes its own monthly news-magazine, 'The Bulletin'; sponsors parties for the young people of the parish and conducts plays for parish benefit; is a charter member of the Cath. Y. M. Social League of Milwaukee County; in the field of athletics it is represented by two basket-ball teams, and track, swimming, baseball and tennis teams... At the last Summer School for Catholic Action in Milwaukee it was represented by two members."

### Archbishop of Regina Urges Membership in Volksverein

The German Canadian Catholic Association, known better in some quarters as the Volksverein deutsch-kanadischer Katholiken, has received a remarkable endorsement from the Most Reverend James C. McGuigan, Archbishop of Regina. A lengthy letter, addressed by him to the pastors of the Archdiocese, having spoken of the purposes of the Association, as well as of its form of organization, voices the emphatic recommendation:

"I therefore heartily recommend the German-Canadian Catholic Association to all parishes of my Archdiocese, and desire that in all parishes where Catholics of German origin are to be found in sufficient numbers, a branch of the German-Canadian Catholic Association be organized."

For the information of the pastors, the Archbishop adds the names and addresses of the General President, the General Secretary and the District President. The Volksverein, let us add, enjoys the support of two Catholic weeklies published at Muenster, Saskatchewan, the *St. Peter's Bote* and *The Prairie Messenger*. Both papers have fostered Catholic Action endeavors for some time past. The latter of the two has of late devoted several columns to the Catholic Youth Movement. The editors are members of St. Peter's Abbey at Muenster.

### Necrology

The death on December 22nd last, of Mr. Peter Trost, of Peru, Ill., one of the founders of the Cath. Union of Illinois, and President for several terms (1926-'28, and '31-'33), removes from the Illinois Branch an humble, devoted and sincere member, representing a type without which no organization can thrive. Long continued service in several units of our Federation—Mr. Trost was Chief Ranger of St. Benedict's Court of the Cath. Order of Foresters at Peru for a quarter of a century, and an influential member of St. Joseph's Society—

provided a foundation for effective cooperation and for leadership in the Cath. Union when the call came to assume office.

The obsequies were conducted in St. Joseph's church Sunday, December 24th, with a solemn requiem, attended among others by the Abbot of St. Bede's, the Rt. Rev. Justus Wirth, O.S.B. St. Joseph's Society, the Cath. Knights of America and the Cath. Order of Foresters provided honorary pall bearers, while Mr. George J. Stoecker and Mr. Fred A. Gilson, of Chicago, officers of the Cath. Union, represented the State Branch of the C. V.—The deceased, who attended numerous conventions of the C. C. V. of A., was for more than forty years member of the firm of Wilmeroth and Trost, dealers in hardware, one of the foremost mercantile establishments in Peru.

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One of the very noblest of American Catholic editors passed from the scene when, on January 12th, death claimed the Rev. Daniel E. Hudson, C.S.C., aged 84 years. Identified with *Ave Maria* from its inception, Father Hudson preserved throughout his editorial career an unfaltering fairness to all elements of the population and on all issues, cherishing that charity for all which would have been indispensable had he in fact realized his early ambition, to become a missionary among the Indians. Even throughout the World War, when no small number of Catholic editors, and others, seemed to consider themselves dispensed from the obligations of fairness and charity, Father Hudson remained calm and eminently just, immune to the hysteria which affected all too many Catholics.

Another distinguishing characteristic was his intelligent understanding and sincere advocacy of a thoroughly daily Catholic press. Seeing its necessity, not as a palliative but as an aggressive exponent of Catholic principles and tenets, he never hesitated to urge its promotion, regretting the meagre response elicited by the efforts conducted by himself and others in its behalf. To him it was an indispensable medium to transmit and foster the 'sensus Catholicus', without which he, suave and gentle though he was, could not vision Catholic life.

Father Hudson's gently militant Catholicism may have had in it something of a desire to atone for violently anti-Catholic sentiments and actions certain members of his family had been guilty of. In the story of his conversion, related in "Some Roads to Rome in America," he observes that a number of his relatives had been "among the most intensive anti-Catholics of former days." One of them, he had heard, had been "responsible for the burning of a church in Philadelphia" during the Know-Nothing days, while another, by his "fanatical speeches," delivered in Maine during 1854, had "caused the outrage on Father Bapst," the Jesuit, "who was tarred and feathered and ridden on a rail by a miscreant mob at Ellsworth in the same state." Recalling the friendship shown him as a child by Father Bapst, Father Hudson wrote: "What harrowing memories I



must have revived, all unconsciously, in that venerable 'confessor of the Faith.'" For Father Bapst was well aware of the relationship between his "little Angel Gabriel", as he called young Hudson, and the agitator referred to, who had been generally known as the "Angel Gabriel."

Members of the Central Verein will gladly tender the deceased the alms of their prayers, not only because of the sterling qualities displayed and the outstanding services rendered by him to Catholic journalism, but also because of the friendly attitude he repeatedly evidenced towards our organization and its endeavors.

### With the C. V. and Its Branches

#### Archbishop Glennon, Life Member of C. V.

His Excellency, the Most Reverend John J. Glennon, Archbishop of St. Louis, has consented to accept a Life Membership in the C. V.

Particular significance attaches to the enrolment, since it was initiated by the Auxiliary Bishop of St. Louis, the Most Rev. C. H. Winkelmann.

The list of Life Members now contains the names of two Archbishops: their Excellencies of St. Louis and Milwaukee, and the following Bishops: Most Rev. Joseph H. Schlarmann, of Peoria; Most Rev. J. H. Tihen, Titular Bishop of Bosana; Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; Most Rev. Francis Johannes, Bishop of Leavenworth, and Auxiliary Bishop Winkelmann.

#### Refugees' Relief Fund Growing But Slowly

Individuals and a small number of Societies affiliated in the C. V. and N. C. W. U. have dealt generously by the Russian refugees in Manchuria, whom the Central Verein proposes to rescue and rehabilitate in new homes in South America. But much remains to be done. As of January 31 the total contributions to the fund amount to \$4,230.41, while approximately \$12,000 will be required to consummate this charitable undertaking.

Contributions worthy of special notice, received during January, were \$100 from the Most Rev. C. H. Winkelmann, Auxiliary Bishop of St. Louis; \$40 from N. N., Ill.; \$25 each from St. Joseph Benevolent Society in Kansas City, Mo., Rev. N. N., Ill., and Miss Louise Pohl, Ohio; \$11.74 from Mr. O. R. Witte, Mo.; and \$10 each from Rev. H. J. Ehr, Wis., Rev. Bernard Wewer, O.F.M., Mo., C. W. U. of Ark., C. W. U. of New York, C. W. U. of Torrington, Conn., and St. Ann Society, Cologne, Minn., while \$176.99 was received in 62 smaller donations.

In an appeal addressed to the readers of the German Catholic press of our country the C. B. demonstrated the urgency of the undertaking and the success of efforts of non-Catholic groups in the U. S. for the redemption of their co-religionists among the refugees, and urged early and generous response to the appeal issued by the Bureau and the President of the C. V.

### Testimonial to Bishop Winkelmann

Unalloyed sincerity marked the brilliant testimonial dinner and reception tendered the newly consecrated Auxiliary Bishop of St. Louis, the Most Reverend Christian H. Winkelmann, January 17th, in St. Anthony's Auditorium, St. Louis, by the organizations of men, women and young men composing the Missouri Branch of the greater Central Verein. 750 members and well wishers of the organization from St. Louis and out-State attended the dinner, while approximately 1100 people were present at the reception, the second feature of the evening.

The climax of the program was the Bishop's profession of esteem for the Central Verein of men and women and its State Branch, and the motivation of the regard in which he held them. His love for the organization was partly inherited, he said, from his father, one of the pioneers in our movement, partly acquired by observation of our endeavors. Tribute was paid the C. V.'s devotion to the cause of the Church and its adherence to the instructions of the Holy See. Concluding, His Excellency requested consent to assign one-half of an offering tendered him by the organizations to purposes in which their interests and his were identical.

Mr. F. P. Kenkel, Director of the Central Bureau, presiding, Rev. Bernard Wewer, O.F.M., pastor of St. Anthony's, welcomed the gathering and rendered homage to the guest of honor; Mr. M. Deck and Mr. John P. Rehme, Hon. Presidents of the Union; the Mayor of St. Louis, the Hon. Bernard Dickman; the Rt. Rev. Msgr. Joseph Selinger, D.D., Jefferson City, Mo., Moderator of the Cath. Union; Mr. F. H. Billing, St. Charles, Vice President of the Union; Mrs. T. Wohlschlaeger, St. Louis, President of the Women's Union; Mr. Lester Prinster, St. Charles, President, Y. M. Sec.; Mrs. S. C. Wavering, Quincy, Ill., Pres., N. C. W. U.; Rt. Rev. Msgr. P. P. Crane, St. Louis, Vicar General, voiced the homage of clergy and laity, while Mr. Frank Scheffer, Secretary of the Cath. Union, read congratulatory letters and telegrams received from officers of our nation-wide and State organizations.

The entire arrangement was, moreover, characterized by a consideration particularly pleasing to the social-minded Bishop and all aware of its significance: the dinner was served at cost, and separated by a recess from the public reception, so that poverty or straitened circumstances need not deter anyone from attending either or both parts of the celebration.

### Notice to State Branch and Society Secretaries

Ever since the Central Bureau was established, the Secretaries of the constituent Societies have been sent *Central Blatt and Social Justice*, paid for out of annual dues. Hitherto these copies have enjoyed the privilege of the Second Class rate of postage.

By order of the Third Postmaster General continuance of this arrangement is made dependent upon the declaration of the Societies, through their Secretaries, that a portion of the annual dues,—\$1.25 per year,—is intended as payment for the subscription for the Secretary's copy. No further financial obligation is imposed upon the Societies; all that is required



is the declaration mentioned. The Secretaries of the State Branches, on their part, are to recognize the subscription in receipting to Societies for annual dues, and in forwarding the Central Verein's share of the per capita to the General Secretary. This official must, on his part, observe the same procedure.

To render compliance with the instruction of the Postal Authorities at Washington easy, the Central Bureau has supplied the General Secretary and the Secretaries of the State Branches with blanks approved by the Post Office Department. The Presidents of the State Leagues have also been advised of the innovation and their cooperation requested. It remains for the officers of the State Branches and Societies to carry out the demands of the Department promptly and regularly. Failure to do so would entail a considerable increase in expenditure which can and must be avoided.

### Thoughtful Generosity

A quite extraordinary approbation was accorded the Central Verein and one of the Branches of N. C. W. U. by the Most Rev. Christian Winkelmann, Auxiliary Bishop of St. Louis.

The Cath. Union of Missouri, the Missouri Branch of the Nat. Cath. Women's Union and the Young Men's Section had jointly presented the Bishop with a testimonial offering of \$600, contributed by the members, at the time of his consecration. At the dinner and reception tendered him by the same organizations January 17, His Excellency announced he would not retain the entire gift for himself but would request they agree to assign one-half to purposes in which they were deeply interested:

\$100 for the enrolment of the Archbishop of St. Louis, the Most Rev. John J. Glennon, as Life Member of the Central Verein; \$100 for the Russian Refugees Relief Fund; and \$100 for Mother of Good Counsel Home for Incurables, conducted by the State Branch of the N. C. W. U.

The public announcement of the Bishop's intention, enthusiastically acclaimed and immediately carried out, was equally as gracious as the act itself.

### Message of N. Y. Branch President Opposes Child Labor Amendment

The 'Quarterly Bulletin' of the N. Y. State Branch of the C. V., dated January 10th, features the Message issued by the President, A. G. Maron, M.D., treating in major part of the proposed Child Labor Amendment. Dr. Maron follows in part the arguments advanced in opposition to the measure by Dr. Nicholas Murray Butler, President of Columbia University.

A section of the Message is devoted to the so-called Birth Control bill, on which hearings have since been held. Another to a "metropolitan district mass meeting," arranged by the N. Y. C. branch, while the docu-

ment concludes with a plea for Catholic Action. Sunday items complete the contents of the 'Bulletin'.

### Study Clubs

The Francis C. Kelley Study Club of Tulsa, Okla., recently established, and named after the ordinary of the diocese, owes its existence and the direction of its efforts in considerable measure to the initiative of a former member of a similar group operating for several years in Little Rock, Ark.

Like the older organization the Tulsa club pursues as its chief topic the study of Church History. The Little Rock group, besides receiving frequent cooperation from the Central Bureau, obtained from us also its study outline, prepared at our request by the Rev. F. X. Mannhardt, S.J., professor in Ecclesiastical History and Christian Art at St. Louis University.

### The Apostolate of Books

Deeply appreciative of the services we are rendering his monastery by consigning to it books of a religious nature in the English language, Rev. Fr. Bartholomew, C.D., Superior, St. Teresa's Carmelite Novitiate, Ampazhakad, Cochín State, India, assures us that he had again asked those for whose use our gifts are intended to pray for our intention:

"The novices have agreed, besides praying for you especially, to offer for your intention all their pious actions, Masses, Communions, Rosaries, mortifications, etc. of three days, namely, November 22, 23 and 24. I trust this letter will reach you in time in order that you make your intention. Be assured that I too remember you before Our Lord."

Writing from another Scholasticate of the same Order, situated at Chethipuzhay, Travancore, Fr. Aloysius of St. Joseph tells us:

"All of the books received from you have been marked 'Presented by the C. B., C. V., St. Louis, to the Scholasticate,' and therefore they will constitute a reminder of your charity to us."

The books forwarded were being put to the best of use, Fr. Aloysius assures us, because so many of the Scholastics are approaching their Ordination and are diligently making use of all available volumes. How great was their need of books, the number of Scholastics, forty-four, would indicate to us.

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The Catholic School at Tubao (La Union), in the Philippine Islands, is occasionally remembered by us with a package of books. Its present pastor, Rev. Father Jose Anseeuw, acknowledging receipt of the last consignment, writes:

"I thank you most sincerely for the four books you have sent us; they were received in good condition. We are greatly in need of good literature for our 'rising generation'. Please continue to send us books from time to time."

The importance of the Apostolate is underscored by Most Rev. Bishop C. Jurgens, writing from our far eastern dependence:



"The young men and women of our Diocese attend the public high schools in great numbers. Since they have acquired a taste for reading, we feel that great good could come from placing in their hands good reading matter. The Devil, ever alert, loses no opportunity of leading people into sin, and although there is not one real bookstore in the entire Diocese, dangerous magazines, such as 'Screen Magazine', 'Dream World', 'Silver Screen', are sold and circulated in several towns. How happy I would be were it possible for me to erect a Catholic library in some of the parishes! Let me ask the readers of your journal, are there not on the shelves of your bookcase Catholic juveniles, novels, Lives of Saints, books of spiritual instruction, in a word, some good book, whatever it may be, which has served its purpose and which you could dispense with? Please, for the love of God, send it to me and help me to save these youthful souls of my flock. God will reward your act of charity. I shall beseech Him to bless you abundantly."

It is hardly necessary to state our willingness to send the Most Rev. Bishop Jurgens any and all books intended for him and entrusted to us for forwarding. Gifts of money for the purchase of books would likewise be welcome.

Further evidence of the value of this apostolate is furnished by Rev. Mother M. Andre, Superior of the Convent at Tubao:

"Could you but see, how you help us in our work! Could you but have a glimpse of the bright dark eyes and the double row of white teeth at the times of distribution of the magazines and papers you send us, and could you but perceive the beneficial effect produced on the character and soul of our dear students! I am quite certain, in that case, you would deem the sacrifice you are making worth while. Be convinced of our appreciation and that we desire to be grateful in union with all of our students."

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Through the thoughtfulness of priests who have provided us with Roman Missals and Breviaries, we have been able to send to the Rt. Rev. Msgr. Gaspar Hu, Prefect Apostolic of Lintsing in China, for use of his clergy 27 missals and Breviaries. Some were received by us recently in response to an appeal printed in this journal.

### Miscellany

"St. Albert the Great" and "The Failure of the Liberalistic System of Economics and the NRA" were the subjects of addresses delivered at the December and January meetings of the St. Louis City and County District League.

Rev. Bernard Timpe, Spiritual Director of the Young Men's District League, delivered the lecture on the former, Mr. John Schiermann, associate professor in Economics at St. Louis University, that on the latter topic.

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Writing from a western city, a Franciscan Father tells us:

"I am indeed most grateful to you for the Free Leaflets sent me and appreciate duly the good work the Central Bureau is accomplishing through the distribution of literature of this kind. The leaflets on 'The Shame of Immodest and Indecent Raiment' were disposed of the very first Sunday after their receipt.

Could you send me another lot? Also enclose, if possible, a goodly number of Free Leaflet XVII., 'The First Tertiary.'"

One of a number of articles constituting a symposium on the history of St. Michael's parish of Milwaukee on the occasion of its recent Golden Jubilee, printed in the *Catholic Herald*, of Milwaukee, recites the history of St. Michael's Benevolent Society, established in that congregation in 1883.

Organized for the purpose of granting aid to members especially by means of sickness and death benefits, the Society, affiliated with the C. V. of Wisconsin, has increased its membership from the original 53 to 437.

One of the brochures published by the Bureau during the World War, in the Soldiers' and Sailors' series, is about to be put to use again. We have reprinted "The Name of God", written in 1918 by "H. S. S.", at the suggestion of a chaplain on active duty.

Our correspondent assured us it was ideal for distribution among the members of the Holy Name Societies Catholic chaplains have organized among soldiers. The brochure has for its subtitle: "A Warning Against the Evil of Profanity."

Besides admitting four new members, the N. Y. C. Branch, at their January meeting, voted a balance of \$45, the remainder of a fund raised for the benefit of unemployed, be assigned to certain relief agencies.

The objectionable character of a recently published book was discussed and arrangements made to warn the members against its blasphemous contents. Preparations for a card party, to be conducted by the men's and women's organizations jointly for the benefit of the C. V. Fund for the Catholic Refugees in Harbin, were initiated.

Mention was made in a recent issue of the words of encouragement the late Rev. H. J. Heuser, so long editor of the *Ecclesiastical Review*, addressed to us occasionally. One of these notes happened to be on our desk at the time of his death:

"I cannot but mark with constantly growing satisfaction the work of the Central Bureau. We all gain by it in the growth of respect and admiration for the principles of our holy religion thus kept before the public in the U. S., thereby lessening prejudice and winning converts to the faith."

Writing from Croydon, New South Wales, Mr. C. J. Bauer, Hon. Secretary, St. Josephs Bruderschaft, conveys to the members of the C. V. Christmas and New Year's wishes on behalf of his organization. To these Mr. Bauer adds the following remarks:

"Copies of your journal reach us regularly and they are read with great interest. The social articles and the opinions on current matters are of great benefit to our organization and offer guidance. We take this opportunity of congratulating the Central Verein on



producing so valuable a publication and wish it the success it deserves."

The "Synopsis of Proceedings" of the Pittsburgh Convention of the Natl. Cath. Women's Union, just from the press, is of particular value because of the volume of information and suggestions it contains pertaining to the Maternity Guild. A paper and an address on this subject, both by the author of the plan, Rev. Joseph J. Schagemann, C.S.S.R., may well serve as a handbook for those who are and those who should be interested in the proposal.

Naturally, other addresses and discussions, the resolutions adopted, and the reports of constituent groups are valuable as conveying an understanding of the character and endeavors of the Union.

Concern for financial needs of numerous members and other citizens is displayed in a resolution adopted by the R. C. Knights of St. George of Indianapolis, at their meeting conducted January 8.

Having recited that Building and Loan Associations are not in a position to pay withdrawals on demand, even when unemployed members are in sore need of funds to save their homes, the statement declares many such borrowers to be unable to obtain funds from any other source, while, on the other hand, Building and Loan Associations in many instances cannot be induced to accept bonds of the Home Owners' Loan Corporation. In view of these considerations the Society "petitions the United States Government to lend cash to property owners to pay off existing mortgages held by Building and Loan Associations." By this means, it declares, the associations would be enabled "to accumulate cash," and be placed in a position "to be more liberal in paying withdrawing members."

Although the January meeting of the Volksverein of Philadelphia was of necessity, as the so-called "annual" meeting, devoted in large part to reports summarizing the past year's endeavors, both of the federation and its constituent units, the Moderator, Rev. H. J. Steinhagen, nevertheless read and discussed one of the resolutions adopted at the Pittsburgh convention of the C. V., adding recommendations for action. His remarks were supplemented by those of Rev. Wm. F. Hammeke, Spiritual Director of the City Branch of the Cath. Women's Union, and Rev. Cajetan Riedmeier, O.S.A., Praeses of the Kolping Society.

An important undertaking of the Volksverein and the Women's Union, discussed at the meeting, and since successfully consummated, was the annual charity entertainment, in which the Kolping Society cooperated.

That progress is possible in well conducted Benevolent Societies is again proven by the experience during the past year of the association operating in Holy Cross parish, St. Louis. It succeeded in enrolling 28 new members, or slightly more than 2 a month, while only 4 were lost, 2 by death, and 1 each by expulsion and resignation. The average age of the new mem-

bers is 25 years and 6 months. Total enrollment on January 1st was 144.

Holy Cross Benevolent Society's assets, now \$7,324.01, were increased by \$227.12, while \$300 were paid as death, \$300 as sick benefits (to 9 members), and \$25 to a widower. \$6 was appropriated as stipends for Holy Masses, \$5 for the Central Verein Fund for Refugees in Manchuria and \$10 for the Cath. Union of Missouri Bishop Winkelmann Testimonial Fund. Annual dues to the Cath. Union of Mo. totaled \$59.00, against which account members contributed \$55. Delegates to conventions of the C. V. and its State Branch were allowed \$52.00.

Mr. F. P. Kenkel, Director of the Bureau, has accepted an invitation to join the National Committee for the Protection of Child, Family, School and Church, recently formed in St. Louis. The chief purpose of the Committee is to oppose ratification of the so-called Child Labor amendment to the Federal Constitution and "to lend its aid in all States in which the Federal Children's Bureau and the Labor Department are seeking to bring about ratification of this amendment."

The Committee, to whose personnel members are yet to be added, is at present composed of men and women residing in Missouri, Massachusetts, New York, West Virginia, Delaware, Kentucky and Tennessee. Among the St. Louis members are Rev. John J. Butler, Archdiocesan Director of Catholic Charities, Mr. John E. Riley, President of the Metropolitan Council of the Society of St. Vincent de Paul, and Mr. Ira E. Wight, a prime mover in originating the Committee. Mr. Sterling E. Edmunds, a St. Louis attorney, is director of activities.

Appreciation for the Bureau's Free Leaflets is not infrequently evidenced in quarters with which we have no direct contact. Thus one of the recent issues of the *Fournier News*, a fortnightly published by the students of Mt. Saint Joseph College, Philadelphia, reports:

"Two leaflets for the Religious Bulletin Board have been received by Father Rattler. The first, titled 'Parental Duties in Education', by the Most Rev. Joseph F. Rummel, Bishop of Omaha, will be discussed and copies distributed by Professor Gergely in the Education classes. The other paper is: 'Social Significance of the Holy Year', by the Rev. Charles Bruehl, of St. Charles Seminary, Overbrook. These leaflets will be posted on the Bulletin Board, probably in the Assembly Room."

In communicating this information to us, Rev. T. A. Rattler, O.S.A., writes:

"Your leaflets will not be merely posted but also made the subject of special discussion in the Education and Economics classes respectively. I consider leaflets such as these a great help to elevate our discussions of social endeavors to the desirable ethical and religious level."

While others were resting on their oars, the well organized and active Catholic Men's Federation of Monroe County, N. Y., known also as the Rochester Branch of the C. V., has conducted an active campaign against ratification of the Child Labor amendment by their state. At the December meeting of the Branch, Mr. Philip H. Donnelly discussed the proposed



amendment, basing his remarks on the resolution adopted by last year's convention of the C. V. The many questions addressed to the speaker after the conclusion of his address, and the animated discussion that developed proved both the timeliness of the subject and the interest evoked. In fact, a specially interested participant in the meeting declared his opinion regarding the amendment had undergone a change. That, while he had favored it at the beginning, he was now opposed to ratification.

### Book Notes

Der Grosse Herder. Vol VI. Hochrhein bis Konsequenz. B. Herder Book Co., Freiburg and St. Louis. 1680 columns. \$9.50.  
Lexikon für Theologie und Kirche. Vol V. Hexapla bis Kirchweihe. B. Herder Book Co., Freiburg and St. Louis. 1055 pp. \$7.75.

Both of these scholarly works are making very satisfactory progress which in view of the depressed economic state of the entire world is a truly remarkable fact. If there were not behind the venture a tremendous amount of idealism this pace could not be maintained, for these days are not favorable to business enterprises, the only dynamics of which is the prospect of gain. But it is not fair to let the whole burden rest on the shoulders of the firm; it becomes a duty of Catholics to share the burden and to make the speedy completion of the magnificent and monumental works possible. When brought to towering consummation they will be something on which we can look with just pride.

Though differing in content both of these encyclopedias have the same formal qualities and features of excellence which for the benefit of the reader may again be pointed out. There is the fulness of treatment achieved by a terseness and economy of expression which should serve as a model for similar productions. Unique is the objective approach to every topic from which the various writers never deviate and which assures the unimpeachable scientific value of these sources of reference.

The sixth volume of the Grosse Herder is, like the previous instalments, packed with practical information of every kind. It likewise contains much interesting and instructive illustrative material. Where the general level of performance is so high, it is difficult to single out individual subjects for special mention. However the following items stand out even on this high plane: Jesus Christus (brief but exhaustive), Individualpsychologie (all that is necessary in small compass), Italien, Jugend, Kapitalismus (an excellent presentation of the question), Katholische Kirche (historical, dogmatic and apologetical), Kind, Kirchenbau der Gegenwart, Kirche und Staat, Kommunismus.

The fifth volume of the theological encyclopedia is equally rich in instructive material. It

also abounds in well selected and artistically executed illustrations. The theologian will delight in this wealth of lore and on account of the logical arrangement of the matter and the brevity of the exposition quickly find what he is looking for.

C. BRUEHL

Huemmeler, Hans, (Hans Sauerland), Jugend an der Maschine. B. Herder Book Company, Freiburg and St. Louis, 1932. 136 pp., Pr. \$1.35.

This beautiful little volume, addressed chiefly to young men engaged in industrial activity, intends to counteract the despiritualizing tendencies of modern industry. It is well recognized that the monotonous and impersonal character of the factory of today has a disastrous effect upon human material, as Pius XI. has bluntly stated: "Dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded." That is the sad fact. What is necessary is that the sphere of work itself be reinvested with human, moral and spiritual qualities. Manifestly the qualities are not inherent in machine activity and therefore must be brought into the work by the personal attitude of the worker. Now that is the task the author has undertaken, to transfigure the work of the factory from a burden that crushes and kills the soul into a culture that ennobles the workman and affords full scope to his spiritual aspirations. It can be done, and the author has succeeded to a remarkable degree. He opens up to the imprisoned soul of the young factory worker wide perspectives and large horizons which make him look beyond the factory walls and set his spirit free. A higher meaning and spiritual significance can be read even into the drudgery that accompanies mass production. A young man who enters into the thoughts of the writer and makes them his own, will be able to discover beauty in his work, will find that it can elevate him and satisfy the deep cravings of the soul for worthwhile achievement and the joy of significant accomplishment. The factory population should not be defrauded of these higher values that make out of the slave of the machine a free creator who glories in his contribution to human well being. The book furnishes excellent matter for conferences to groups of ambitious young factory workers.

C. BRUEHL

### Received for Review

- Fink, Leo Gregory, Just Ordained. A Curate's First Zeal in a Dying Parish. The Dolphin Press, Phila. 1933. Cloth, 120 p. Price \$1.  
Fink, Leo Gregory, Old Jesuit Trails in Penn's Forest. The Paulist Press, N. Y. 1933. Cloth, 270 p. Price \$1.50.  
Dempf, Alois, Görres spricht zu unserer Zeit. Der Denker u. sein Werk. Herder & Co., Freiburg i. Br. & St. Louis. 1933. Cloth, 221 p. Price \$1.50.



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

### Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Franz Ludwig von Erthal.

*Ein sozialer Bischof des 18. Jahrhunderts  
(1779—1795).*

Es dürfte kaum bezweifelt werden, dass alle Revolutionen und Reformationen von offenen Schäden und berechtigten Klagen ihren Ausgang nehmen. Bei staatlichen Umwälzungen wird dies auch ohne Zögern zugegeben. Wo immer wir aber in der Kirchengeschichte auf Reformatoren stossen, suchen wir lieber nach Fehlern auf ihrer Seite als dass wir eingestehen, auf unserer Seite sei vielleicht nicht alles in Ordnung gewesen. Die Reformatoren haben im Heilsplan Gottes für seine Kirche immer ihre Sendung gehabt. Je tiefer wir in die Geschichte eindringen, desto milder wird über sie unser Urteil. Es genüge darauf hinzuweisen, wie stark sich die Beurteilung Luthers in den letzten Jahrzehnten auf katholischer Seite gewandelt hat.

Einer gründlichen Nachprüfung bedürfte auch die landläufige Ansicht über die sogenannte "Aufklärungszeit" des 18. Jahrhunderts. Man glaubt zu leicht, sie mit einem Achselzucken abtun zu können. Man hat sich eben zu sehr daran gewöhnt, sie nach ihren Auswüchsen und ihren schlechten Vertretern zu beurteilen. Man übersieht dabei, dass wir Heutigen auch auf dem Guten jener Zeit fassen, und dass uns die durch Wissen gefestigte Ueberzeugung lieber ist als ein mit Abergläubischem durchsetzter "Köhlerglaube". Jedenfalls wäre es falsch, den höheren kirchlichen und weltlichen Stellen, die für "Aufklärung" eintraten, allesamt als halbe oder ganze Ungläubige hinzustellen, denen die Religion höchstens als Erziehungsmittel der Massen gegolten hätte. Wer ohne Vorurteil an jene Zeit herangeht, wird die damaligen kirchlichen Missstände und eine Erstarrung zum Formelwesen nicht leugnen. War nun zwar die gewaltsame "Aufklärung", die leider auch in Verhöhnung des Heiligsten überging, nicht das richtige Mittel zu einer Reformation und führte dieser Geist selbst bei geistlichen Vertretern zu einer Verflachung, so drängte doch der gesunde Sinn im Volke und

die ewige Wahrheit der kirchlichen Lehre zu einem Ausgleich und, geben wir es offen zu, zu einer Reinigung.

Wie das Verlangen nach Aufklärung und tiefe religiöse Frömmigkeit und Ueberzeugung harmonisch verbunden sein können, davon ist das Leben und bischöfliche Wirken von Franz Ludwig von Erthal ein Beispiel. Von seinem ältern Bruder, Friedrich Karl Joseph (geb. den 3. Januar, 1719, gest. den 25. Juli, 1802), dem letzten Erzbischof von Mainz und Fürstbischof von Worms (seit 1774), lässt sich nicht dasselbe sagen. Er war nicht nur ein Freund der Aufklärung, er begünstigte sogar die von der Kirche abweichenden Meinungen.

Franz Ludwig steht als leuchtendes Vorbild kirchlicher Glaubenstreue in jener rationalistischen Zeit vor uns. In einer vorzüglichen Schrift erinnert ein katholischer Schulmann daran, was dieser Kirchenfürst für seine Länder vor allem auf dem Gebiet der Volksschulbildung geschaffen und gewirkt hat.<sup>1)</sup> Dass Franz Ludwig aber nicht nur ein Aufklärer gewesen sondern ein wahrer Bischof und Landesvater, beweist am besten seine unermüdliche Sorge für seine kirchlichen wie weltlichen Untertanen.

Am 16. Sept., 1730, geboren, widmete er sich wohl theologischen Studien, er studierte auch Rechtswissenschaften und tat sich als Diplomat hervor, er wurde auch Domkapitular an der Kathedrale zu Würzburg, die hl. Priesterweihe erhielt er jedoch erst, als er, 48 Jahre alt, im Jahre 1779 zum Fürstbischof von Würzburg und Bamberg erwählt wurde. Sein Bruder Friedrich Karl Joseph, Erzbischof von Mainz, erteilte ihm dann selber die hl. Weihen.

Der neue Fürstbischof war als solcher auch Landesfürst, Herzog von Franken; erst 1803, acht Jahre nach seinem Tode (1795), fiel das Fürstbistum bei der Säkularisation an Bayern. Er war keiner von jenen Fürsten, die sich nur an ihrem Lande und ihren Untertanen zu bereichern suchten und nur ihrem Prunk und ihren Freuden lebten. „Das Land ist nicht für den Fürsten da, sondern der Fürst für das Land," nach diesem seinem Grundsatz kann seine Regierung gemessen werden. Er drückte nicht seine Untertanen, er entbehrte lieber selbst. Sogar da, wo er auf sie Lasten hätte legen können, suchte er sie selbst zu tragen.

Dies galt vor allem, als er die Hebung des Volkes durch Einführung von städtischen und Gemeindeschulen in die Hand nahm. Gerade hierin überragt er weit die kleinen Landesväter damaliger Zeit und kann nur mit den beiden Führern, der Kaiserin Maria Theresia und dem Preussenkönig Friedrich II., verglichen werden. Es war ihm nicht um irgendeine Schule und um irgendeine Bildung zu tun. Was er anfang, war

<sup>1)</sup> Konrad, Dr. Nik. Franz Ludwig von Erthal. Ein Organisator der Volksschule der Aufklärung. Düsseldorf 1932, Pädagogischer Verlag, G. m. b. H. 100 Seiten. Preis 5 Mark.



bis ins Letzte durchdacht. Und er führte es durch, selbst wenn er die Widerstände voraussah. An solchen fehlte es nicht. Einmal waren es die Gemeinden, die eine Belastung durch Schulgebäude und Lehrergehälter fürchten mussten, dann wieder das gläubige Volk, das hinter Schule und Schulzwang die Aufklärung als Feind der Religion sah und hierin von der Geistlichkeit gestützt wurde. Aber er ging unbekümmert seinen Weg. Was sein Vorgänger, Fürstbischof Adam von Seinsheim, zögernd begonnen, setzte er kraftvoll fort und baute es allseitig aus. Ja, das Schulwesen seines Fürstbistums wurde geradezu vorbildlich für andere Länder, und selbst Oesterreich und Preussen suchten von ihm zu lernen. Was es in seinem Fürstbistum an niedern Schulen gab, waren vereinzelte Kloster- und Pfarrschulen. Die früheren Fürstbischöfe hatten sich ihrer zwar seit der Reformation angenommen, zu einer Landesaufgabe, die demgemäss auch der weltlichen Regierung unterstand, wurde sie erst mit Franz Ludwigs Vorgänger. Er selbst will sie ausdrücklich nicht angesehen wissen als „eine Sach', welche man der Geistlichkeit überlassen müsse.“ Mag dies auch ein Abgehen von dem Standpunkt erscheinen, dass die Schule zur müsse.“ Mag dies auch als ein Abgehen von dem Standpunkt erscheinen, dass die Schule zur Kirche gehöre, so war in seinem Lande keine Loslösung zu befürchten, weil geistliche und weltliche Macht schliesslich in einer Hand lagen. Er gab auch keineswegs den kirchlichen Standpunkt auf. Erziehung war nach ihm Gewissenssache, und die Kirche sollte ihren Einfluss auf die Schule geltend machen können. Darum trat er auch für die Konfessionsschule ein.

Es war ihm ferner nicht um Verstandesbildung allein zu tun. Er wollte die Erziehung des ganzen Menschen und war somit ein Vorläufer Pestalozzis. Hineinbildung in die Gemeinschaft von Staat und Kirche, das war sein Ziel. Hierzu war eine naturgemässe Methode notwendig. Er beschränkte sich dabei nicht auf neue Lernmethoden, sondern der Unterricht sollte nach Altersstufen und Geschlecht verschieden sein. Sein Vorgänger hatte trotz der Widerstände schon 1774 die Mädchenbildung in den Schulbetrieb einbezogen („bei den virginibus ist das Schreiben nur ein vehiculum der Liederlichkeit,“ konnte noch 1772 ein alter Schulmeister schreiben). Franz Ludwig ging weiter. Er trennte Knaben und Mädchen und gründete „Mägdeleinschulen“, „hauptsächlich in einer der Bestimmung des weyblichen Geschlechtes angemesseneren Erziehung.“ Auch erkannte er richtig, dass die Erziehung der weiblichen Jugend in der Hand von Lehrerinnen sein müsse. Darum gründete er die ersten staatlichen Einrichtungen für die Ausbildung weiblicher Lehrkräfte überhaupt, und das trotz des Vorurteils jener Zeit, „als wäre das Weiblich Geschlecht zum Lehramt unfähig.“ Bereits 1783, also vor Overberg, hat er „die Ausbildung der Frauen-

zimmer, welche sich dem Lehramte widmen wollen,“ aufgenommen, und schon 1794 gab es in diesem neuen Beruf mehr Kandidatinnen als angestellt werden konnten.

Das eigentliche Lehrerseminar war allerdings schon unter Franz Ludwig's Vorgänger entstanden. Es war aber mehr eine Muster-schule, an der die Kandidaten Unterrichtsversuche machten. Franz Ludwig ging darüber hinaus und führte einen Unterrichtsplan ein. Dabei blieb man nicht bei den eigentlichen Schulfächern stehen. Der Fürstbischof verlangte die Unterweisung in der Landwirtschaft, Baumzucht, Kartoffelbau usw. und stellte seinen Hofgarten für diesen Zweck zur Verfügung. Die Schule sollte eben dem Leben dienen, dem Volkswohl durch nützliche Aufklärung. Demselben Zweck galt auch der „Industrieunterricht“, die Handarbeitsstunde in den Mädchenschulen. „Es komme,“ wie er in dem Erlass der Einführung des Industrieunterrichts (1789) sagt, „nicht sowohl darauf an, viel zu denken und rasonnieren zu können, sondern viel und gern zu tun!“ Als Gegenstände des Unterrichts kamen Garten-Kräuter- und Bodenkulturkenntnisse in Frage, praktische Uebungen im Setzen und Veredeln von Bäumen, in Bienenzucht, Hopfenbau und in der Lokalindustrie, z. B. an den Maingegenden Fischergarn und Schiffsnägel, in den Holzgegenden Besen, Körbe, Wurf-schaukel, in den Rhöngenden Weben. Für die Mädchen gab die Handarbeitslehrerin Unterweisung im Nähen, Stricken und Spinnen. Nach einem Bericht von 1793 waren in einem Schuljahr 17,431 Schulkinder im Arbeitsunterricht beschäftigt; der Reingewinn aus ihrer Arbeit wure mit 38,884 Gulden 16 1/8 Kreuzer angeschlagen, gewiss eine beträchtliche Vermehrung des damaligen Volksvermögens.

Es würde zu weit führen, alle Verdienste Franz Ludwigs um das Schulwesen anzuführen. Es mag genügen, darauf hinzuweisen, dass unter ihm die Universität Würzburg einen Aufschwung erlebte, sodass sie nach einem protestantischen Zeitgenossen als „vornehmste der Universitäten im katholischen Teutschland“ galt. Auch das Mittelschulwesen fand unter ihm eine starke Förderung. Dass durch ihn der eigentliche Lehrerstand mehr oder weniger geschaffen wurde, haben wir schon angedeutet. Alle diese Bemühungen werden aber erst dadurch ins rechte Licht gerückt, wenn man erfährt, wie der Fürstbischof immer wieder zu seinen eigenen Mitteln griff, um nur nicht seine Untertanen durch die Einführung so vieles Neuen zu beunruhigen und sie geldlich zu belasten.

Aus diesen Ausführungen könnte man leicht den Eindruck gewinnen, als wäre es dem Fürstbischof mehr um eine Hebung der kulturellen Seite zu tun gewesen. Franz Ludwig war nicht nur Landesherr, er war an erster Stelle Bischof.

Sein Volk sollte gute Hirten haben. Darum forderte er von seinem Klerus Frömmigkeit



und Wissenschaft in gleichem Masse. Er selbst ging mit bestem Beispiel voran. Er war tief religiös und streng asketisch. Der sonst so milde Fürst führte als Bischof ein strenges Kirchenregiment gegen unwürdige Priester und kirchliche Missstände. Mit allem Eifer wachte er über das kirchliche Leben und suchte es auf jede Weise durch zahllose Rundschreiben wie durch Visitationen, die zugleich seinen Schulen galten, zu fördern.

Was ihn zu einem sozialen Apostel macht, ist vor allem seine Fürsorge für die Armen. Noch vor seiner Priester- und Bischofsweihe veröffentlichte er einen Erlass zur Einführung einer geregelten "Armenpolizey" (17. Juni, 1779). Der weitschauende Fürst schlug dabei einen ganz modernen Weg ein. Er wollte den Armen Arbeitsgelegenheit und Verdienst geben. Dadurch sollten sie sich selbst als Verbesserer ihrer Lage fühlen. Seine Wohlfahrtsbehörde dürfe keine Arbeitsscheuen unterstützen, solle aber die Arbeitsfähigen auf Selbsthilfe verweisen. Er ging sogar so weit, dass er für das Almosengeben in der Stadt eine Strafe von fünf Gulden ansetzte, verwehrte es „aber den mitleidigen Herzen nicht, in den Wohnungen ihre Wohltaten zu spenden“, wie Ozanam es vierzig Jahre später zum Hauptgrundsatz seiner Vinzenzkonferenzen erhob.

Er schaffte das **A r b e i t s h a u s** ab, das keinen Unterschied zwischen erwerbslosen Armen und Arbeitsscheuen machte. Dafür wurden Anstalten eingerichtet, die Arbeitsgelegenheit verschafften, und wo Alte und Kranke dauernde Unterkunft erhielten. Vor Kolping baute er ein sogenanntes Geselleninstitut, baute ein Dienstbotenheim und richtete in allen grössern Orten seines Landes Spitäler ein.

Sogar unsere vielgepriesenen Errungenschaften des **K a s s e n w e s e n s** waren von ihm vorweggenommen. Er führte verschiedene Krankenkassen und Witwen- und Waisenkassen ein. Von ihm stammen die sogenannten "Bürger-Errettungsinstitute", die mit unverzinslichen Vorschüssen den Kaufleuten zu Hilfe kommen sollten. Er errichtete "Handelskommissionen" zur Ueberwachung aller geschäftlichen Unternehmungen (man denke an die heutigen Handelskammern). Er legte überall im Lande Magazine an, um die Preisgestaltung zur Verhütung von Teuerung in der Gewalt zu haben. Zur Hebung der Landwirtschaft verteilte er im ganzen Lande die Aufklärungsschrift "Vorschläge zu einer Wirtschaftlichen Polizey der Dörfer". Ganz modern klingen schliesslich seine Verordnungen über Mutterschutz, Verhütung von Epidemien und staatliche Approbation der Aerzte. Für den Bau von Strassen, für die Regulierung des Main scheute er keine Ausgaben.

Ueberblickt man die Einrichtungen und Gründungen und die ganz einzigartigen Leistungen verschiedener Art, dann kommt einem der Gedanke: welche Schulden muss dieser Fürst nach

Ablauf seiner Regierung hinterlassen haben! Und ganz klein muss man sich vorkommen, dann zu lesen, dass es diesem, im persönlichen Leben so bescheidenen Fürsten möglich war, nach zwölfjähriger Regierung eine halbe Million Gulden Staatsschulden zu tilgen. Wie das möglich war? Ein Hinweis findet sich in folgendem "Landesherrlichen Conclusum" von 1794: „Die Fortsetzung des Krieges, vorzüglich die Vermehrung des Wehrstandes auf das fünffache, forderte einen ungeheuren Kostenaufwand. Wir haben Uns daher entschlossen, das Hofsilber zu Bamberg in die Schmelze zu tun." Man wird hier unwillkürlich an den grossen Augustinus erinnert, der sich in der Notzeit nicht scheute, seine goldenen Kirchengeräte für die Armen herzugeben.

Soziale Hirten, soziale Lehren. Nicht erst das 19. Jahrhundert hat sie geschaffen. In der als durch und durch rationalistisch verschrieenen Aufklärungszeit tritt uns in Franz Ludwig ein sozialer Bischof und Fürst entgegen, auf den nicht nur seine Diözese sondern die ganze katholische Kirche Deutschlands mit Recht stolz sein darf — bewundern und bescheiden zugleich.

GEORG TIMPE, P.S.M., Milwaukee, Wis.

### Fr.v.Raumer über stehende Heere.

Selten genannt wird als Amerikareisender der deutsche Historiker Friedrich von Raumer (1781-1873), der seinen Zeitgenossen als Verfasser der "Geschichte der Hohenstaufen" bekannt war und von ihnen vor allem derentwegen gefeiert wurde. Er besuchte unser Land im Jahre 1844, verfasste jedoch keine eigentliche Reisebeschreibung, sondern eine zweibändige Darstellung amerikanischer Einrichtungen und Zustände auf Grundlage geographischer und historischer Verhältnisse. Zu der Ueberzeugung gelangt, „die Amerikaner wollen so wenig eine zahlreiche Flotte, als ein stehendes Landheer," bekennt Raumer an einer Stelle seine Abneigung gegen die zuletzt genannte Einrichtung in folgendem:

„Die stehenden Heere, welche man Anfangs (wie das liberum veto in Polen) für einen Unsinn und ein Unglück hielt, betrachtet man jetzt als nützlich, notwendig, unentbehrlich, heilsam. Von ihnen wie von Vampyren umklammert und ausgesogen, schleppt das alte Europa sein schwächliches und zugleich überreiztes Leben hin, und kann nicht so viel Grosses vollbringen als sonst eine Stadt (wie Köln, oder Strassburg) oder ein in den Wäldern neugeborner Staat Nordamerikas. Mit den Ausgaben für die europäischen Heere (oder auch nur für die Kosten der Befestigung von Paris) könnte man unermessliche Verbesserungen im Innern zu Stande bringen, und die gedrückten Volksmassen wahrhaft befreien und erheben, ohne dass (bei anderweit zweckmässigen Massregeln) die Sicherheit des Vaterlandes litte. Es ist nicht wahr, dass Notwendigkeit jenes glänzende Elend in seiner jetzigen Ausdehnung aufzwingt; wenigstens besteht jene Notwendigkeit nicht für das mächtige Frankreich und Russland. Viel-

<sup>1</sup> Die Vereinigten Staaten v. Nordamerika. I. Lpzg., 1845, S. 481.



mehr wirken überall ein: Herkommen, Angewöhnung, Irrtümer, Vorurteile, Armut, Eitelkeit, Mangel an Beschäftigung und Tätigkeit u.s.w.”<sup>1)</sup>

„Versetzt die Amerikaner und ihr System,” meint Raumer zum Schluss, „nach Russland, und das stehende Heer ist überflüssig.” Wobei Raumer hauptsächlich an die dem Zaren von inneren Feinden drohende Gefahr dachte.

K.

### Aus Central-Verein und Central-Stelle.

Der soziale Katholizismus geht von dem vollkommen richtigen Prinzip aus, dass religiöses Volk ein gesundes, natürliches Volksleben voraussetzt, und dass ohne die Kräfte der Religion ein Volksleben nicht gesund und natürlich erhalten werden kann. Darum ist seine Devise: innigste Vermählung von Gnade und Natur, wärmste Verbindung von Religion und Leben, stärkster Bund von Priester und Volk.

Johannes Gickler<sup>1)</sup>

### Hirtenschreiben des österreichischen Gesamtepiskopats wider die Nationalsozialisten.

Der am 21. Dezember v. J. veröffentlichte Hirtenbrief des österreichischen Episkopats spricht sich freimütig über den deutschen Nationalsozialismus aus. Das gegenwärtige Verhältnis der beiden Länder, Deutschland und Oesterreich, zu einander wird darin als ein Bruderzwist bezeichnet, den jedoch nicht die Oesterreicher heraufbeschworen haben. Der Bruderkrieg sei Oesterreich aufgedrängt worden. Jedoch wird die politische Lage nur als Nebensache behandelt; Hauptgewicht legt das Hirtenschreiben auf die religiösen und kirchlichen Irrtümer des Nationalsozialismus. Alle Welt wisse, welch gespannte Verhältnisse zwischen Staat und Kirche im Deutschen Reiche herrschten. Habe doch auch der Heilige Vater selbst am 27. Oktober l. J. in seiner Ansprache an den reichsdeutschen katholischen Jungmännerverband von „einer sehr schwierigen Stunde für Deutschland,” und von „seiner grossen Sorge für die deutsche Jugend, ja von seiner Angst um die Religion in Deutschland” gesprochen.<sup>2)</sup>

„Es darf daher nicht wundernehmen,” erklären die Bischöfe Oesterreichs, „wenn auch uns Katholiken Oesterreichs eine ähnliche berechtigte Sorge um die Religion erfüllt, falls der Nationalsozialismus bei uns zur Herrschaft käme; und die christliche Regierung Oesterreichs wahr in ihrem Abwehrkampf gegen den Nationalsozialismus nicht nur ihre berechtigten politischen Rechte und Interessen, sondern errichtet gleichzeitig einen mächtigen Schutzdamm gegen das weitere Eindringen dieser religiösen Irrtümer.”

Auch die österreichischen Bischöfe hätten bereits in ihrem gemeinsamen Hirtenschreiben vom 7. Februar, 1932, vor dem Nationalsozialismus gewarnt. Wiederholt hätten inzwischen einzelne Bischöfe gegen dessen religiöse Irr-

tümer Stellung genommen, und angesichts den immer stärker hervortretenden religiösen Gefahren „erachten Wir es als unsere Gewissenspflicht”, heisst es dann weiter, „kurz und zusammenfassend auf diese Grundirrtümer hinzuweisen.” Dies geschieht nun in folgendem:

„Wir stellen der Lehre des Nationalsozialismus vier Grundwahrheiten gegenüber:

„Erste Grundwahrheit: Die Menschheit ist eine einheitliche Familie, aufgebaut auf Gerechtigkeit und Liebe. Darum verurteilen Wir den nationalsozialistischen Rassenwahn, der zum Rassenhass und zu Völkerkonflikten führt, ja führen muss; desgleichen verurteilen Wir das unchristliche Sterilisationsgesetz, das mit dem Naturrecht und dem katholischen Christentum in unversöhnlichem Widerspruch steht.

„Zweite Grundwahrheit: Der wahre christliche Nationalismus ist von Gott gewollt und wird von der Kirche gebilligt; denn die Liebe zum eigenen Volke und die Anhänglichkeit an das Vaterland sind in der Natur des Menschen begründet. Darum predigen Wir die Tugend des christlichen Patriotismus, verurteilen den Verrat am Vaterland und verurteilen den radikalen Rassenantisemitismus.

„Dritte Grundwahrheit: Nation und Staat sind verschieden und der Staat ist über der Nation. Darum verurteilen Wir das extreme Nationalitätenprinzip, verteidigen die geschichtlichen Rechte unseres Vaterlandes und begrüssen die Pflege des österreichischen Gedankens.

„Vierte Grundwahrheit: Ueber allem Nationalismus steht die Religion, die nicht national, sondern übernational ist. Die Religion vermag jede Nation zu veredeln. Sie gereicht darum jedem Volke zum Segen. Sie ist Ursprung und Förderung wahrer Kultur in jedem Volke. Aber sie ist nicht auf einzelne Völker beschränkt, sondern berufen, allen Völkern die Heilbotschaft zu bringen und zugleich irdische Wohlfahrt vermitteln zu helfen. Darum verurteilen Wir alle Ideen und Bestrebungen, die folgerichtig zu einer Nationalkirche und letzten Endes zum offenen Bruch mit der katholischen Kirche führen müssten.”

Am Schlusse dieses Abschnitts heisst es dann weiter:

„Wir bitten und mahnen alle Katholiken, diese Unsere bestgemeinten Mahnungen nicht in den Wind zu schlagen, sondern zu beherzigen. Wir wissen sehr wohl, dass nicht alle Anhänger des Nationalsozialismus seine religiösen Irrtümer teilen; aber Wir sehen tiefer und blicken weiter und befürchten mit Recht, dass die Logik der Ideen und Tatsachen sowie äussere Machteinflüsse schliesslich doch zu jenem Endergebnis führen müssten, das alle überzeugten Katholiken mit Uns Bischöfen ablehnen müssten.”

Der Hirtenbrief macht ausserdem dem Beschluss der Bischofskonferenz über die Mandatsniederlegung der Geistlichen bekannt. Beachtenswert ist der Schlusssatz dieser Verfügung, die Kirche behalte es sich vor, „nach endgültiger Neugestaltung der staatlichen Ordnung dieser ihre Priester wieder zur Verfügung zu stellen, wenn und wie es ihr nach ihrem Urteil gut erscheint.”

Von der Insel Madagaskar, einer französischen Kolonie, schreibt uns hochw. P. Francois:

„Da ich ein eifriger Leser Ihres so tiefdurchdachten 'Central-Blattes' bin, so will ich nicht verfehlen Ihnen zu Weihnachten und Neujahr meine Glückwünsche zu entbieten. Insbesondere weil Sie so gütig sind, uns auch noch andere interessante Drucksachen zukommen zu lassen.”

1) „Deutsches Volk”, Köln, Dez. 1933, S. 326.

2) „Osservatore Romano”, Oct. 28, 1933.



### Exerzitien für Arbeitslose.

In England veranstaltete man eine Pilgerfahrt Arbeitsloser nach Rom; die Unkosten mussten natürlich von wohlthätigen Männern und Frauen bestritten werden. In Deutschland, und nun auch seit Jahresfrist in der Schweiz, hält man anderseits Arbeitslosen-Exerzitien ab. In Nummer zwei des laufenden Jahrgangs der vom St. Antonius Haus zu Solothurn herausgegebenen Zeitschrift "St. Antonius von Padua" berichtet „der Klausner von Alverna“ über die Erfahrungen, die man damit gemacht:

„Als wir letzten November Arbeitslosen-Exerzitien ausschrieben,“ heisst es da, „taten wir es mit klopfendem Herzen und einigem Bangen. Dann kamen von den 29 Angemeldeten 19. Aber mit den 19 haben wir Freude gehabt. Wir sahen und fühlten das Walten Gottes. Und wir freuten uns auf den neuen Kurs vom 23. bis 27. Januar. Und siehe, jetzt kamen sie von allen Seiten. 40 standen im Vorraum und baten um ein Plätzchen für ein paar Tage. 5 mussten wir heimschicken und auf ein anderes Mal vertrösten, die andern fanden schliesslich ein Nestchen. Dann waren wir wieder Zeugen des wunderbaren Waltens der Gnade. Lebhaft waren die 35, sehr lebhaft. Manchem ging das Stillschweigen etwas schwer. Und Interesse hatten sie und Auskunft wollten sie auf so viele Fragen. Und glücklich wurden sie. Einer sagte am zweiten Abend: Die beiden Exerzientage seien die schönsten Tage seines bisherigen Lebens gewesen, und doch hatte er noch nicht gebeichtet, was ihn erst recht selig machte. Und ein Grossteil meinte, sie hätten sich die Exerzitien ganz anders vorgestellt. Ach, diese leidigen Vorstellungen! Die schaden soviel. Die halten so viele ab. Exerzitien machen stellt man sich ärger vor als im Zuchthaus sitzen, ärger als Fasten bei Wasser und Brot, ärger als ein Leben bei wilden Tieren in der Wüste. Fragt sie doch, die lieben Arbeitslosen, ob sie nicht glücklich geworden seien. Und dann schieden sie. Wir aber hatten Heimweh nach solchen Männern, denen man so viel Gutes tun kann, und haben dann, als die weiblichen Hotelangestellten versagten, grad noch einen Kurs Arbeitslose aufgeboten. Wieder kamen 34. Wieder war's ein tröstliches Arbeiten. O ich glaube es dem eifrigen P. Wüst, Rektor des Exerzitienhauses Essen-Borbeck, wenn er schreibt: 'Seit vielen Monaten habe ich mir als Hauptaufgabe die Gewinnung der Erwerbslosen für die Exerzitien gesetzt.'“

Es sei eine schöne Aufgabe, bemerkt zum Schluss der Klausner. Allerdings, es gibt kaum eine dankbare Tätigkeit, „als Menschen, die mürrisch geworden sind in der Schule des Leidens, den Weg zum Frieden, den Weg zu Gott zu weisen.“ Sollte es nicht auch in unserem Lande edle Seelen geben, ja katholische Verbände, die gewillt wären, sich den Segen Gottes zu verdienen, indem sie Arbeitslosen die Gelegenheit gewähren, Exerzitien zu machen?

### Der Missionare Opferleben und Nöten.

Das Opferleben, das die Umstände den Missionaren überall, wo sie von Unkultur umgeben sind, auferlegen, wird von der Mehrzahl der Katholiken sicherlich nicht genügend in Betracht gezogen. Geschähe das, so würden sie doch wohl geneigt sein, grössere Opfer zu bringen für das Missionswerk.

Wie wohl wird's uns in unsern festgebauten Häusern, in denen der Comfort der modernen

Heizanlagen den Gedanken an die Qualen grosser Kälte gar nicht aufkommen lässt. Man denke sich dagegen die Lage eines Missionars im Norden Kanadas, wo, wie uns der ehrw. Bruder Anton Ballweg, O.M.I., am 7. Dezember schrieb, das Thermometer bereits 42 Grad Kälte zeigte, während das Erdreich mit 4 Fuss Schnee bedeckt war! Und das war, sozusagen, nur die Einleitung zu einem Winter, der erst spät im gegenwärtigen Jahre seinem Ende entgegen gehen wird!

Dabei ist über die betf. Mission in jüngster Zeit manches Unglück hereingebrochen. So erkrank im Spätherbst ein junger Pater, der bereits eine Indianersprache beherrschte, im Rennthier-See, indem der schwer bepockte Kahn, dessen er und der ihn begleitende Bruder sich für ihre Reise bedienten, infolge plötzlich eingetretenen hohen Windgangs umschlug. Obgleich sie ganz in der Nähe des Ufers waren, erkrank der Pater, ein trefflicher Schwimmer, während der des Schwimmens unkundige Bruder sich an den Kahn anklammerte und von einer günstigen Windrichtung ans Land getrieben wurde.

Wie trostvoll für die von Sorgen bedrängten Missionsobern, wenn sie wenigstens sich trösten dürfen mit dem Bewusstsein, dass die Gläubigen in der Heimat ihrer nicht vergessen!

\* \* \*

Wir möchten nochmals betonen, dass unter gegenwärtigen Umständen selbst kleine Gaben für die Missionare grossen Wert besitzen. Dessen sind u. a. die Schlusszeilen aus dem jüngsten an die C. St. gerichteten Schreiben des hochw. Hrn. Bischofs Henninghaus, von Yengchofu, Shantung, ein Beweis:

„Soeben, nach Vollendung des vorstehenden Briefes, kommt Ihre so hochwillkommene Gabe von USA-Dollars 34.50 hier an. Auch das ist für mich eine Weihnachtsgabe und zugleich eine willkommene Hilfe in unserer gegenwärtigen ausserordentlichen Geldnot. Gott lohne es Ihnen viel tausendmal.“

Desgleichen schreibt uns ein Missionar, der „leider seit fast zwei Jahren aus Amerika keinen Pfennig erhalten hat“:

„Jedes Almosen, auch das kleinste, kann vieler Menschen Hunger stillen. Stetes Tropfen höhlt den Stein, und die Caritas ist immer noch das durchschlagendste Mittel, die von Natur aus materialistisch eingestellten Heiden zum Christentum zu führen.“

Welch gewaltigen Aufgaben sich die Missionare unter obwaltenden Umständen gegenüber gestellt sehen, verraten die weiteren Ausführungen desselben Missionars:

„Die arme China-Mission wird ohne amerikanische Hilfe nicht vorwärts kommen, da wohl 90 Prozent der Bevölkerung dem Bauernstande angehören, den man aber wohl nicht ohne Lachen 'Bauernstand' nennen kann. Denn wohl 60 Prozent dieser 'Bauern' kann sich nicht genügend ernähren und wird überdies vielfach in gemeiner Weise mit Lasten bedrückt, die Jahre lang im voraus erhoben werden. Das soziale Problem ist in China so gut wie unbekannt. Wer zählt hier die Arbeitslosen? Stoisch und apatisch gehen Tausende vor Hunger und Kälte zugrunde, das Elend wird verachtet, nicht behoben. In diesem Jahre ist durch die Ueberschwemmung des Gelben Flusses wieder grenzenloses Elend über drei Provinzen Chinas hereingebrochen, darunter auch Shantung. Wir Missionare müssen wenigstens unsern Christen helfen, geschweige denn den Unmengen von Heiden, die bei uns anklopfen.“